

SPIRIT OF MISSIONS.

BOARD OF MANAGERS

OF THE

DOMESTIC AND FOREIGN MISSIONARY SOCIETY

OF THE

Protestant Episcopal Church in the U. S. of America.

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The Treasurers of the Domestic and Foreign Committees, *ex officio*,

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FOR DOMESTIC MISSIONS,
22 Bible House, N. Y.

Rev. JOSHUA KIMBER, *Secretary,*
Mr. JAMES M. BROWN, *Treasurer,*

FOR FOREIGN MISSIONS,
23 Bible House, N. Y.

STATED MEETINGS.—In the City of New York, at 2 o'clock P.M., on the second Tuesday of December, March, June, and September.

JANUARY, 1885.

GEORGE N. TITUS.

At the meeting of the Committee for Domestic Missions held on the 11th of November, the death on the 22d of October of Mr. GEORGE N. TITUS, a member of that Committee and of the Board of Managers, was announced. A special committee was appointed to prepare a suitable Minute, which was subsequently reported as follows:

The Domestic Committee of the Board of Managers desire to place on record an expression of their great sorrow in the death of their friend and fellow-worker, Mr. George N. Titus. He was the oldest member of our Missionary body, save one, and so, for thirty-one years had sat in the Mission Councils of the Church. Mr. Titus was always courteous and so endeared himself, personally, to the members of the Committee. Mr. Titus was always wise in counsel and so commanded the respect of those associated with him in the Mission work. The Committee deeply deplore his loss and feel that it is almost irreparable. We will always cherish the memory of his sterling worth as bodied forth in his manly bearing, his eminent ability, his positive and consistent convictions, his clearness of statement and the strong, logical cogency of his argument. It has always been felt

a privilege by the Committee to have in its membership such an eminently able, pious and courtly Christian gentleman as Mr. George N. Titus.

Signed on the behalf of the Domestic Committee.

NOAH HUNT SCHENCK,

JOHN A. KING,

Special Committee.

MISSION ROOMS, 22 BIBLE HOUSE, NEW YORK.

At the meeting of the Board of Managers on the 9th ultimo, the Domestic Committee presented this Minute; whereupon, by a rising vote the Minute of the Domestic Committee was adopted as the action of the Board.

Mr. George N. Titus was originally elected a member of the Domestic Committee October 21st, 1853, by the Board of Missions in session in St. John's Chapel in this city. His service from that time has been continuous. Upon the reorganization, in Boston, in 1877, he was elected a member of the new Board of Managers, and at its first meeting assigned to his old place upon the Domestic Committee.

ADVENT AND EPIPHANY APPEAL, 1884-85.

FOLLOWING a time-honored custom, the Board of Managers of the Domestic and Foreign Missionary Society puts forth this its Annual Advent and Epiphany Appeal to the Church.

The past year has been one of general business depression, and in consequence it has been a year of ceaseless anxiety to the Board. It began with a deficit in both departments, Domestic and Foreign, but in spite of that the Board felt constrained to make increased appropriations, relying on the Church for increased offerings to make good its pledge. As the year wore on the deficiency grew. The Church failed to respond in the emergency as it was hoped she would. Curtailment of the work seemed inevitable. Bishops and Missionaries were notified that appropriations must be cut down, because the Board dared not any longer go beyond the measure of the Church's bounty. It seemed a sorry message to send out from the Mission Rooms, and indeed it was a sad comment on the faith and zeal of a Missionary Church, even under the pressure of "hard times," thus to slacken her efforts and abandon ground already held. But there seemed to be no alternative. Appeals were not fully answered, and the end of the year brought the dreaded deficiency. Under these circumstances the Board felt constrained, as the servant of the Church, to turn a deaf ear to all applications for new or enlarged work at home or abroad. But scarcely had the books been closed, with a balance on the wrong side, when, unexpectedly, relief came to rebuke our weak faith and to certify His abiding care, who has promised to be with His Church "always." Two legacies that for some time had been contested in the courts were paid over, bringing into our Treasuries just money enough to discharge every dollar of indebtedness, and so leaving the Board free to devote all its energy and means to the proper work of Church extension.

But while the Board is most deeply impressed with the merciful Providence which thus brought timely aid and freed it from the harassings of debt, it would remind the Church that such a boon is not to be expected

or relied on every year. The ordinary methods of giving and receiving must be our main dependence for carrying on and sustaining our Mission work. There is danger that the very mercy which came so opportunely to tide over the present distress may tempt both Clergy and laity to apathy and indifference in the future. If such were to be the effect of our good fortune, then a thousand times better curtailment and debt and failure than a prosperity which only helped to chill personal zeal and diminish personal love and effort! While it is a hopeful sign of our times that many of those possessed of large wealth make generous disposition of it by will, yet the Church's main reliance must continue to be the free-will offerings of the living. We must ask for conscientious, systematic giving from all our congregations, great and small, and from every child of the Church, whether rich or poor. If this were the rule there would be no lack of money; all our treasuries would overflow. It should be the aim of every pastor to make this the simple measure of duty for his flock.

DOMESTIC MISSIONS.

In the Domestic field the Church has lost one of her greatest Missionary leaders, in the death of Bishop Clarkson. There was not one among the noble band of Missionary Bishops better known or better loved. If the Church needed or demanded evidence of the wisdom and success with which this Board conducts the work committed to it, we might point with pride and confidence to that which he has left behind him.

From every jurisdiction the tidings are encouraging. The conditions are not equally favorable in all, but in all there is hardness for the good soldiers to endure. Every spot of territory between the two oceans is under the supervision and care of a Bishop. The machinery for doing the work is nicely adjusted, but machinery without power to move it will be of little use. Instead of the two or three thousand dollars apiece that we are able to give our Missionary Bishops for work in their wide jurisdictions, we should be giving them tens of thousands every year, that they may lay foundations broad and deep in that new soil, and provide amply for the future needs of the incoming population, as well as for the present and pressing needs of their scattered flocks. If the children of light were as wise in their generation as the children of this world, they would copy literally the far-seeing policy of the great corporations which have spanned the continent with iron bands. They did not wait until the prairies and hills were filled with a teeming population, before undertaking their great task. They wisely led the way, and the people followed quickly. And so the Church should be beforehand, planting her Missions at every available point, and sustaining them with a generous hand through their early struggles, until they are able to stand alone.

It is but a hundred years since Seabury's consecration as Bishop of Connecticut, and but fifty since the Missionary Society of the Church, in the present form, was founded. Looking back we can see what grand results have been wrought out, in the extension of our Church. But if our faith and giving had been larger, what we see as the fruit of a century of organized life would be as nothing. May the past be our teacher, and may the Church gird herself for the task that is before her.

Among the social and religious problems that are pressing and imminent, the spiritual condition of the black race on this continent is the most difficult of solution. The four millions of freedmen of twenty years ago are now nearly eight millions; and they are still increasing rapidly, far more rapidly in proportion than the white race. To leave them in ignorance is to shut our eyes to possibilities. Much is being done, by individual benefactions, for their intellectual advancement, and this may be their great danger, unless the Church shall realize her full share of responsibility for the spiritual training of this people. The petty sum now expended in this direction is scarcely worthy of mention. It is utterly and wholly inadequate when the weight of the duty and the vastness of the opportunity are considered. May the Church realize, before it is too late, the extent of her obligation to this race, which is destined to be either a blessing or a curse to this Christian land.

The heathen at our own door, who, as the wards of Christian civilization, claim and receive so largely of our bounty, are but the remnant of a brave race, just ready to perish. It is not mere sentiment, as some would have us think, that has drawn the heart and the offerings of the Church so freely to the saving of the Indian tribes on our frontier. It is a simple sense of justice, asserting itself in the presence of burning wrongs. At last the Government is doing something for the little ones, by providing education, away from the debasing influences of the tribe and the wigwam. But after raising these children up to some degree of educated manhood, it is most cruel to condemn them again to the degradation from which they have been rescued. The only radical cure is to make and elevate the home by planting the school-house and the church side by side. This we have aimed to do, and though the work is slow and surrounded by discouragements, a wonderful change has been wrought. We bespeak for our Indian Missions a due share of the alms and the personal interest of all who pray for the coming of the LORD's Kingdom.

FOREIGN MISSIONS.

During the past year happily there has been a marked change for the better in the Foreign field. A year ago China and Africa were both without Episcopal supervision. Now this lack is soon to be remedied,* and chosen men are waiting for their Apostolic Commission. In China GOD has been training a man for the Episcopate who was born and nurtured on her soil, and who bears a name that will make him doubly welcome to the entire Church. The elder Bishop Boone had to face innumerable difficulties, and labored on through years of discouragement with a faith that was sublime, in order to plant a pure Gospel in China. And what is so fitting as that his son should be his successor and carry on his work? He has a thorough knowledge of the language, a familiarity with the history and aims of the Mission and an insight into the character and needs of the people, such as only years of residence can give. It is his purpose and desire to greatly extend and enlarge the work in every department, especially that which is being done, and done so well, in St. John's College, Shanghai. This institution is fully meeting the expectation of its most sanguine friends, and making good every promise which its learned founder, Bishop Schereschewsky, made for it. If properly supported it will have a still wider influence

* We have been since informed of the consecration of the Rev. Dr. Boone on the 28th of October.—Eds.

in moulding the life and thought, especially of the young men of the rising generation, where education is the badge of nobility.

Our Medical Missions are doing much to commend and enforce our Christian teaching. By ministering to the bodies as well as to the minds and souls of these Orientals, the superiority of Western civilization is exhibited and the excellence of Christian charity is illustrated. In Africa, too, the wisdom of the Church is seen in the choice of a colored man to be the Bishop of his race in Cape Palmas and Parts Adjacent. He is a well-trying and faithful worker in the field, and will lead the host to victory on that dark continent. We owe the negro a debt which we can best repay by sending out and sustaining the messenger of truth. Too many precious lives have been given to Africa, and too much is at stake there to allow our zeal to lag in giving to her benighted people the light of the knowledge of the glory of God.

The Committee for Foreign Missions in their Report to the Board have particularly called attention to the large amount of purely evangelistic work in these older Mission fields which is being carried on by native Christians who have been carefully educated in our own schools as clergymen and catechists.

Japan, under the diligent hand of Bishop Williams and his co-workers, is undergoing a mighty change. Quietly but steadily the transformation is taking place, and even our eyes are privileged to see the wonderful things of God among that progressive, imitative people. Indeed, on all sides there are cheering signs of the coming day. The darkness is less dark, and the shining of the true light is seemingly drawing nearer. Here too the natives are beginning to take up the work.

Under the amendment of the Missionary Canon by the last General Convention, Bishop Holly and his Clergy have again been appointed Missionaries of this Society—a relation which several of them held before the organization of the Church in Haiti. In the face of war, pestilence and famine the work has held its own, and under more favorable circumstances the hopes of the Church for this interesting Mission will be realized.

At home and abroad there are indications of progress and such marks of God's favor and goodness as should incite the Church to redoubled efforts. The Board of Managers can but state the need, and look to the Church for the means of discharging the solemn trust which she has committed to it. The members feel that at least they have honestly tried to deserve the confidence of the whole Church. They give to the work much time and anxious care, and they do not grudge what they so freely give. All they ask in return is the confidence and support which they think they have earned by careful and safe administration.

It is painful to them to mark how many congregations—by no means the poorest—give nothing year after year. And there are whole dioceses, which in the early days of their own struggles had a helping hand extended to them, that do very little for the vast interests which the Board represents. The great bulk of our receipts comes from a limited area and a few generous givers. Men and brethren, these things ought not so to be. And they would not be so if Bishops and Clergy did their duty in pleading for Missions as earnestly as they

should, and presenting the needs of the work plainly and strongly to the people. By introducing into every parish the plan of systematic giving a change may be brought about and a new interest awakened. This plan is earnestly commended for a fair and thorough trial. Books and pledges may be obtained at the Mission Rooms. Let at least an offering be made once a year for each separate Department of the work. Let the Clergy take pains to inform their people of its needs and progress, and there will be no holding back on their part. If the seasons of Advent and Epiphany are not deemed the best for gathering the devotions of the people, let some other and better time be chosen. But surely the Advent call ringing in our ears should be of all arguments the most effective and convincing, in view of the approaching judgment and the coming Judge. And the Epiphany, which commemorates the manifestation of that "true Light which lighteth every man that cometh into the world," is the most appropriate of all seasons for sending out the light to others who are still "sitting in darkness and the shadow of death." Let no plea of times or seasons hinder any one from the privilege and blessing of a share in the great missionary ventures of the Church. The opportunities are multiplying. The demands are more urgent every year. The cheer and encouragement of success are not wanting to strengthen our plea for larger giving.

May GOD put it into the hearts of His people to devise liberal things for this greatest of all interests in the world—and may they perceive and know what things they ought to do, and have grace and power faithfully to fulfil the same.

As shown by the tables appended, the amount necessary to pay the present appropriations for the fiscal year is more than \$330,000; but let it be marked well that this sum only sustains the work at home and abroad *as it is*, and makes no account of the open doors before this Church for enlarged work and increased usefulness. The Church should contribute before the first of September next not less than \$400,000 for her General Missions if she would adequately meet the present demands for her ministrations.

APPROPRIATIONS.

The Domestic Committee, providing wholly or in part for work in Missionary Jurisdictions and in Dioceses, have made appropriations and given pledges to the amount of *One hundred and ninety-two thousand one hundred and fifty dollars* for the current year, as follows :

For the General White Field,	\$121,600 00
For Indians,	37,600 00
For Colored People,	20,450 00
For Deaf Mutes,	600 00
For Chinese,	500 00
For Central Expenses and cost of making the work known,	10,400 00
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	\$191,150 00
One-half cost of Mission in Northern Mexico,	1,000 00
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	\$192,150 00

The Foreign Committee require for the current expenses of the fiscal year, including the aid given to those disabled in the service and to the widows and orphans of Missionaries, together with the amounts appropriated for building purposes, *One hundred and thirty-nine thousand eight hundred and sixty-eight dollars.* This amount is apportioned as follows :

Appropriations for buildings, etc., laid over to the present fiscal year (not covered by previous receipts),	\$9,359 36
For the Mission in Greece,	2,725 00
For the Mission in Africa,	18,610 00
For the Mission in China,	48,091 95
For the Mission in Japan,	33,121 63
For Missions in the Haitien Church,	6,520 00
For Mission work in Northern Mexico and Cuba, under Bishops of this Church,	2,000 00
For aid to disabled Missionaries and for education of Missionaries' children, etc.,	4,682 00
For Central Expenses and cost of making the work known (about)	14,559 00
For Legacy Expenses,	200 00
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	\$139,868 94

By order and in behalf of the Board:

JOHN SCARBOROUGH, EUGENE AUG. HOFFMAN, BENJAMIN STARK, JOSHUA KIMBER, GEORGE F. FLICHTNER,	}	<i>Special Committee.</i>
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MISSION ROOMS, 21-26 BIBLE HOUSE,
NEW YORK, November, 1884.

RESIGNATION OF A MEMBER.

At the meeting of the Board of Managers held on the 9th ultimo, a communication was submitted from Mr. WILLIAM SCOTT offering his resignation as a member of the Board because of a proposed absence from the country. Whereupon, it was resolved that the resignation of Mr. William Scott be accepted with an expression of sincere regret. Mr. Scott was originally elected upon the Freedman's Commission, as it was then known, October 28th, 1868. He served continuously upon that body until October, 1877, when he was elected a member of the new Board of Managers, and assigned, at its first meeting, to duty upon the Domestic Committee, and also upon the Committee for Missions to Colored People appointed by the Board, for the few months that it was continued.

SYSTEMATIC OFFERING PLAN.

APPOINTMENT OF AN AGENT.

UNDER a resolution of the Board of Managers, adopted at a stated meeting, held on Tuesday, September 9th, 1884, the Rev. F. B. CHETWOOD was appointed as Special Agent for the introduction of the Systematic Offering Plan in the parishes of this Church. Rectors of parishes and others desiring to communicate with him with reference to this work, will please address him at No. 26 Bible House, New York City.

A FEW SUGGESTIONS.

We ask, earnestly and respectfully, the careful attention of the readers of this magazine to the announcement, made above, of the appointment of an Agent whose especial work shall be the extension of the Systematic Offering Plan. That plan of contributions to General Missions has been, as is well known, for four years officially commended by the Board of Missions to the Clergy and laity. Hitherto it has been adopted in comparatively few parishes; but, now that the Board of Managers has taken the further action of appointing a clergyman whose particular duty is personally to urge its adoption upon rectors and their parishioners, we hope for a much wider use of the system.

The plan of systematic offerings, we are convinced, has several undeniable recommendations. It is, in the first place, in line with the more thorough organization of parochial finances, which is now a growing feature of the administration of parishes, and is to characterize them more and more generally in the future. For this reason we believe that it is certain to find, hereafter, a wide acceptance. It is also especially practicable in actual use. Based upon the principle of personal subscription, *it need not interfere with the ordinary collections in the congregations*, by diminishing their number or the amount of their offerings. Furthermore, it will always, when thoroughly administered, increase the aggregate contributions of the parishes to Missions.

The Systematic Plan appeals to all congregations—those which are now contributing to General Missions and those which are not yet doing so. In both classes the Plan is beginning to find interested friends and active co-operation. In the latter class no less than the former, it seems to us there should be a wide and favorable field for its introduction. In these, the ground is not already occupied by other methods; there is no question of superseding a custom long established. We trust that we shall be able to record hereafter an increasing list of parishes which are beginning the good work of aiding General Missions, with the annual subscriptions of their members, in the use of the methods of the Systematic Offering Plan.

The most essential feature of the Plan is the annual subscription or pledge of a minimum fixed amount by each individual parishioner. As presented to the Church by the Board of Missions, the Plan, of course, has several details, these being few, however, and most simple. When the annual subscription has been adopted the most important point has been gained. We believe this to be applicable everywhere, and under all circumstances, where the rector and his people are willing to use it. We urge its immediate adoption, therefore,

knowing that a fair trial will demonstrate its usefulness and produce abundant fruits. The system is already finding favor, at points where it has not been adopted heretofore. Since the first of October about twenty-five of our rectors have determined to use it, in several dioceses, testifying to its adaptability to different localities and circumstances. In Baltimore, Md., particularly, it has found a ready acceptance from the rectors of ten parishes, and will soon be thoroughly established in that strong centre of Church life, doing its important work in producing increased Missionary resources.

A considerable number of parishes has been found where systematic offerings are now taken for General Missions, of which no information had been received at the Mission Rooms. If the rectors of these parishes will kindly notify the Agent of their use of such system, they will greatly aid the Society in its present effort, and put the Secretaries in possession of a large amount of valuable information, of which they could avail themselves from time to time, in the endeavor to present to the reader an intelligent view of the Systematic Offering Plan, in practical operation.

APPOINTMENT OF A SPECIAL AGENT.

At the meeting of the Board of Managers in June last, Miss SYBIL CARTER was appointed an "Agent of the Board to present the cause of Missions to the various branches of the Woman's Auxiliary and to Sunday-schools and Missionary Societies, as the two Committees of the Board may from time to time appoint, and as Rectors of parishes may desire."

As there has been some misapprehension in regard to the work which Miss Carter is to represent, we desire to say that while for convenience her appointments for speaking are, by action of the two Committees, arranged by the Secretary of the Woman's Auxiliary, she is, as indicated by the action above quoted, the Agent of the Board and not of the Auxiliary.

AGENCY SERVICES OF THE MISSIONARY BISHOPS.

It is well known how great an interest is aroused in the churches throughout the land by visits from the Missionary Bishops, who tell of their work in its details as no others can. At the meeting of the Board held in March last, the Bishop of Central New York introduced a resolution which prevailed, looking to the securing of the services of the Missionary Bishops in the interests of the entire work rather than of the particular jurisdiction of each. A special committee was appointed to ascertain whether the proposition was feasible, and if so to formulate it. They reported at the meeting held on the 9th ultimo, as follows:

The Special Committee appointed at the Meeting of the Board of Managers in March, to inquire and consider whether the services of the Missionary Bishops outside of their jurisdictions can be organized and systematized for the benefit of the whole Mission work of the Church at large, respectfully report:

Through the Secretaries of the Committees the several Domestic Bishops have been consulted, and have consented to give their individual co-operation to the plan.

It is proposed that each one of them shall give about four months of his time, less or more according to his sense of duty to his jurisdiction, in each triennial period, to the service here contemplated within the organized dioceses. To that end, the territory occupied by these dioceses has been divided into geographical districts. The allotment of the Bishops to the districts is left to be arranged between each one and the Secretaries, with this provision, however, that no Bishop shall be expected to traverse the same district twice within twelve years.

The basis of the territorial distribution includes, as elements, the number of Clergy, local contiguity, and facilities of travel. Exact equality cannot be expected. The only very considerable disproportion, in the system devised by the Committee, is found in the case of the Dioceses of New York and Long Island. An offset is supposed to exist there in the more compact population, the small distances between churches, and the superior advantages enjoyed by the people for receiving such instruction and stimulus as go to promote interest and intelligence in respect to the various Missionary operations of the Church and the duty of supporting them.

The division into districts by Dioceses recommended by the Committee is this:

- I. Maine, New Hampshire, Vermont, Massachusetts, 262 Clergymen.
- II. Rhode Island, Connecticut and Albany, 285 Clergymen.
- III. New York and Long Island, 425 Clergymen.
- IV. Delaware, New Jersey, Northern New Jersey and Central Pennsylvania, 298 Clergymen.
- V. Central New York, Western New York and Ohio, 265 Clergymen.
- VI. Southern Ohio, Indiana, Michigan, Western Michigan and Kentucky, 210 Clergymen.
- VII. Quincy, Springfield, Chicago, Wisconsin, Fond Du Lac, 233 Clergymen.
- VIII. Minnesota, Iowa, Missouri and Nebraska, 234 Clergymen.
- IX. Kansas, Arkansas, Texas, Mississippi, Louisiana, Alabama, 154 Clergymen.
- X. Tennessee, Georgia, Florida, South Carolina, 153 Clergymen.
- XI. North Carolina, Virginia and West Virginia, 250 Clergymen.
- XII. Maryland and Easton, 211 Clergymen.
- XIII. Pennsylvania and Pittsburg, 253 Clergymen.
- XIV. California, 63 Clergymen.

It seems to be necessary that the selection of parishes where the addresses shall be made, with the order and the dates, should be determined by an arrangement sometime beforehand between the office in New York, the Bishops of the Dioceses, the Rectors of Parishes and the visiting Bishops.

The Committee recommend the adoption of the following Resolutions:

Resolved, I. That four of the Missionary Bishops be appointed and requested to devote each year four months to visiting parishes, delivering sermons and addresses on the Missionary Work of the Church, and so far as practicable and expedient conferring with wealthy and influential laymen for the purpose of increasing interest in and offerings for the general work of the Board; that a certain number of the Dioceses shall be assigned to each of the four Bishops within which he is to labor during the allotted period, it being understood, at the same time that he is to have the exclusive occupation of the assigned territory during that period; that the determination of the time and place for these visitations and the arrangement of other necessary details be left to the Secretaries of the two Committees.

Resolved, II. That all money received by the Missionary Bishops or by rectors or parishes, as the direct fruit of these methods, having been counted by two persons at the place where it is given, be transmitted as soon as may be to the Treasurer of the Missionary Society with a statement of the time and place of its contribution, for the use of the Board, and that such gifts shall be made and regarded not as a part of the regular offerings of the people but as additional thereto.

Resolved, III. That the travelling and other necessary expenses of the Missionary Bishops while engaged in this service be defrayed by the treasury of the Society.

(Signed) F. D. HUNTINGTON,
J. LIVINGSTON REESE,
WILLIAM S. LANGFORD,
ALFRED MILLS.

The Secretaries, acting under the foregoing resolutions which were adopted, hope to be able to carry the plan into effect at an early day.

JOSHUA KIMBER,
GEORGE F. FLICHTNER, } *Secretaries.*

MISSION ROOMS, 21-26 BIBLE HOUSE,
NEW YORK, December 12th, 1884.

THE HARTFORD MISSIONARY CONFERENCE.

MENTION was made in the October number of the purpose to hold a conference in the city of Hartford, on Wednesday and Thursday, November 12th and 13th, which purpose was duly carried out, and quite full reports have appeared in the Church Weeklies. We are precluded from giving a lengthened account of it, because of the pressure upon our pages in consequence of there having been no opportunity for the publication of news items in this magazine since October. We can only say that the occasion was most happy and the meetings very successful. This was in large measure due to the effective arrangements of the Local Committee. The programme was carried out without deviation.

The speakers were as follows: Wednesday evening at the General Missionary Meeting, the Rev. George R. Van DeWater and Mr. Herbert Welsh. Thursday morning, at the meeting for Informal Discussion in the interest of Domestic Missions, the speakers were the Rev. Messrs. Flichtner, J. B. Massiah, G. B. Cooke, W. F. Nichols, Kimber and others. At the similar meeting in the afternoon in the interest of Foreign Missions, addresses were made by the Rev. Messrs. Kimber, J. W. Bradin, Watson and Mr. J. M. Gardiner, with a summing up by the Rev. Francis Goodwin who temporarily occupied the Chair. At the General Missionary meeting in the evening the speakers were the Rev. R. M. Kirby and Dr. Thomas M. Peters. The Bishop of the Diocese presided throughout.

ACKNOWLEDGMENTS.

GENERAL OFFERINGS FOR DOMESTIC AND FOREIGN MISSIONS.

The Treasurers of the Domestic and Foreign Committees acknowledge the receipt of the following sums from September 1st to December 1st, 1884.

ALBANY.			
Hobart—St. Peter's.....	4 48	Galena—Grace.....	5 05
Plattsburgh—Trinity Church.....	9 26	Miscellaneous—Branch Wo. Aux.....	39 91
	13 74		51 31
CENTRAL NEW YORK.		CONNECTICUT.	
Carthage—Grace S. S.....	7 90	Hartford—Mr. J. F. Tracy.....	35
Great Bend—Mrs. Clarke, through Wo. Aux..	1 00	Westport—Church of the Holy Trinity.....	14 50
Guilford—Christ Church.....	13 06	Miscellaneous—Collections at Missionary Conference held in Christ Church, Hartford....	56 96
Watertown—Grace S. S.....	50 87		71 81
	72 83	EAST CAROLINA.	
CHICAGO.		Aurora—Mission.....	2 00
Amboy—St. Thomas.....	6 32	Durham Creek—St. John's.....	1 50

<i>Windsor</i> —St. Thomas', of which S. S., \$1.20..	3 65	<i>Lower Merion</i> —"B".....	17 02
<i>Wilmington</i> —St. Paul's.....	15 30	<i>Philadelphia (Manayunk)</i> —St. David's Chapel	25 00
	22 45		98 85
EASTON.		QUINCY.	
<i>Cecil Co.</i> —Trinity Parish.....	6 23	<i>Rock Island</i> —Trinity Church.....	47 80
<i>Kent Co.</i> —Chester Parish, Emmanuel Church.	12 20		
<i>Queen Anne and Talbot Cos.</i> —Wye Parish....	3 45	RHODE ISLAND.	
<i>Talbot Co.</i> —All Saints' Parish.....	23 35	<i>Providence</i> —"C. T. H.".....	10 00
	45 23	<i>Miscellaneous</i> —Branch Wo. Aux., for travel- ling expenses of Secretary..	22 80
FOND DU LAC.			32 80
<i>Fond du Lac</i> —Hobart Church.....	12 50	SOUTH CAROLINA.	
		<i>Ridgeway</i> —St. Stephen's.....	1 50
LONG ISLAND.		SOUTHERN OHIO.	
<i>Huntington</i> —St. John's.....	20 60	"A Friend".....	5 00
<i>Jamaica</i> —Grace.....	56 66		
	77 26	SPRINGFIELD.	
IOWA.		<i>Carlyle</i> —Christ Church.....	2 00
<i>Lyons</i> —Grace.....	6 50	<i>Collinsville</i> —Christ Church.....	2 00
		<i>Maroa</i> —Mr. Robert Young.....	5 00
MAINE.			9 00
<i>Portland</i> —St. Luke's Cathedral.....	35 00	TENNESSEE.	
<i>Rockland</i> —St. Peter's.....	6 50	<i>Jackson</i> —"A Friend In Memoriam".....	5 00
<i>Thomaston</i> —St. John Baptist.....	6 50	<i>Memphis</i> —St. Mary's Cathedral.....	12 00
<i>Wiscasset</i> —St. Philip's.....	3 00	<i>Sewanee</i> —University of the South, Bishop	
	51 00	Boone Missionary Society.....	50 00
MARYLAND.			67 00
<i>Baltimore Co. (Glencoe)</i> —Immanuel Church..	3 00	VIRGINIA.	
<i>(Towson town)</i> —Trinity Church.....	85 86	<i>Alexandria Co.</i> —St. Paul's, through Wo. Aux.	28 39
<i>Howard and Anne Arundel Cos.</i> —Christ		<i>Augusta Co.</i> —Staunton, "Anonymous".....	2 00
Church.....	5 75	<i>Henrico Co.</i> —Grace S. S., Mrs. McGuire's	
<i>Prince George Co.</i> —St. Matthew's Parish....	32 48	Class.....	10 00
	127 09	<i>Nansemond Co.</i> —St. Paul's.....	9 62
MASSACHUSETTS.		The Glebe.....	1 00
<i>Marblehead</i> —St. Michael's.....	110 00	St. John's.....	1 00
		Rev. D. Hooff.....	8 38
MISSISSIPPI.		<i>James City Co.</i> —Christ Church, Mrs. R. M.	
<i>Holly Springs</i> —Christ Church.....	6 30	Smith.....	21 00
<i>Oxford</i> —St. Peter's.....	3 35	<i>Norfolk Co.</i> —St. Luke's.....	88 84
	9 65	<i>Northampton Co.</i> —Hungar's Parish, Christ	
NEW HAMPSHIRE.		Church.....	14 50
<i>Concord</i> —St. Paul's, for Domestic Missions,			184 73
\$12; Foreign Missions, \$10.....	22 00	WESTERN MICHIGAN.	
<i>North Conway</i> —Christ Church.....	15 00	<i>Greenville</i> —St. Paul's, through Wo. Aux., of	
<i>Wolfboro Junction</i> —St. John Baptist.....	4 00	which S. S., \$1.06.....	4 21
<i>Miscellaneous</i> —Branch Wo. Aux., toward		<i>Hastings</i> —Emmanuel Church.....	13 14
travelling expenses of Secretary.....	4 00	<i>Manistee</i> —St. Paul's, of which S. S., \$1.....	8 56
	45 00	<i>Marshall</i> —Trinity Church, of which "A Mem- ber," toward travelling expenses of Miss	
NEW JERSEY.		Carter, \$2.50.....	4 50
<i>Fairview</i> —Trinity Church.....	12 00		20 41
<i>Mt. Holly</i> —Trinity Church, of which Mrs.		WESTERN NEW YORK.	
Crawford, \$20; Missionary Society, \$10....	50 00	<i>Naples</i> —Mrs. F. W. Beers.....	2 00
<i>Plainfield</i> —"A Friend".....	10 00	<i>Miscellaneous</i> —Branch Wo. Aux., toward	
<i>Miscellaneous</i> —Branch Wo. Aux., for travel- ling expenses of Miss Carter.....	5 00	travelling expenses of Secretary.....	20 00
	77 00		22 00
NEW YORK.		WEST VIRGINIA.	
<i>New York</i> —St. Luke's Hospital.....	46 75	<i>Bunker Hill</i> —Christ Church.....	1 00
<i>Nyack</i> —Grace.....	45 30	<i>Jefferson Co.</i> —Grace.....	5 60
<i>Miscellaneous, Dutchess Co.</i> —Branch Wo.		St. Bartholomew's.....	7 75
Aux., Annual Meeting.....	11 49	<i>Parkersburg</i> —Trinity Church.....	16 60
	103 54		30 95
NORTH CAROLINA.		UTAH MISSION.	
<i>Pittsboro</i> —St. Bartholomew's.....	24 54	<i>Salt Lake City</i> —Bishop Tuttle.....	20 00
NORTHERN NEW JERSEY.		MONTANA MISSION.	
<i>Orange</i> —Grace.....	250 00	<i>Marysville</i> —St. Mary's.....	4 50
OHIO.		MISCELLANEOUS.	
<i>Sandusky</i> —Grace, of which S. S., \$4.69.....	22 06	"Cumberland".....	20 00
<i>Toledo</i> —Grace.....	62 15	"Agra".....	50 00
	84 21	"A Friend".....	20 00
PENNSYLVANIA.			90 00
<i>Jenkintown</i> —Church of Our Saviour.....	56 83	* Total receipts since September 1st, 1884..	\$1,899 70

* Divided equally (when not otherwise designated) between Domestic and Foreign Missions, and included in total receipts, pages 37 and 68.

DOMESTIC DEPARTMENT.

Committee for Domestic Missions.

The Rt. Rev. A. N. LITTLEJOHN, D.D., LL.D., *Chairman.*

Rev. George Leeds, D.D.,
" N. H. Schenck, D.D.,
" William N. McVickar, D.D.,
" J. L. Reese, D.D.,
" T. F. Davies, D.D.,
" James Saul, D.D.,
" W. S. Langford, D.D.,
" C. E. Swope, D.D.,

Mr.
" Benjamin Stark,
" W. G. Low,
" H. P. Baldwin,
" John A. King,
" Wm. Bayard Cutting,
" Alfred Mills.

Rev. GEORGE F. FLICHTNER, *Secretary*,
22 Bible House, New York.

Mr. WM. BAYARD CUTTING, *Treasurer*,
22 Bible House, New York.

Form of a Bequest to Domestic Missions.

I give, devise, and bequeath, to the Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America, for Domestic Missions.....

Should it be desired, the words can be added: *To be used for work among the Indians, or for work among Colored People*.....

JANUARY, 1885.

APPROPRIATIONS FOR DOMESTIC MISSIONS, 1884-85.

THE work of the Church for the ensuing year in its Domestic Mission field is indicated by the accompanying schedule of Appropriations. We commend it, with the recently published Annual Report, to the careful consideration of our brethren of the Clergy and laity throughout the Church.

It will be seen how pressing is the need in every department of the work, in every Missionary Jurisdiction and Diocese aided, for new and enlarged effort. Golden opportunities are constantly opening before the Missionary, for planting the Church in those localities where it is most needed and where its influence will be felt most powerfully. It is indeed the time of sowing and of planting when laborers and seed should be provided in abundance. Under these circumstances we have felt that retrenchment would be fatal. To contract our field of operations to the measure of our past insufficient offerings, would practically be, in very many cases, to abandon it altogether. We have not ventured to imperil our work or dishearten those to whom it has been committed by reducing the present altogether inadequate appropriation, nor, on the other hand, in view of the deficiency at the close of the last year, to materially increase it. We have accordingly made the appropriations much the same as last year. At the same time, in communicating them to the Church, we urge upon its every member to awaken to a new interest in Domestic Missions, to give more liberally, if possible, himself, to seek liberal offerings from others, and in such manner to provide for the maintenance of the work that it may be supported by the gifts of the living, so that the legacies, at least, may be left free for the augmentation of the work.

With unwavering trust in the promises of the great Head of the Church, with firm faith in the willingness of His people to give when the want is made known to them, with devout thankfulness to the Giver of all good, with hearty

gratitude to those in the Church who have so nobly taken up the burden which should be borne by all, we put forth this statement of our appropriations and call upon the Church to meet them.

APPROPRIATIONS OF THE DOMESTIC COMMITTEE.

For the year beginning September 1st, 1884.

FOR MISSIONS AMONG WHITE PEOPLE.

In Fourteen Missionary Jurisdictions.

Oregon:

Salary of Missionary Bishop,	.	.	.	.	.	\$3,000
Stipends of Missionaries,	.	.	.	.	.	3,000
Woman's Work,	.	.	.	.	.	300
						<hr/> \$6,300

North Dakota:

Salary of Missionary Bishop,	.	.	.	.	.	3,000
Stipends of Missionaries,	.	.	.	.	.	2,550
						<hr/> 5,550

Colorado (with Wyoming):

Salary of Missionary Bishop,	.	.	.	.	.	3,000
Stipends of Missionaries,	.	.	.	.	.	4,000
Woman's Work,	.	.	.	.	.	400
						<hr/> 7,400

Utah and Idaho:

Salary of Missionary Bishop,	.	.	.	.	.	3,000
Stipends of Missionaries,	.	.	.	.	.	2,000
Woman's Work,	.	.	.	.	.	500
						<hr/> 5,500

Nevada:

Salary of Missionary Bishop,	.	.	.	.	.	3,000
Stipends of Missionaries,	.	.	.	.	.	1,000
						<hr/> 4,000

South Dakota:

Salary of Missionary Bishop,	.	.	.	.	.	3,000
Stipends of Missionaries,	.	.	.	.	.	2,500
						<hr/> 5,500

Northern Texas:

Salary of Missionary Bishop,	.	.	.	.	.	3,000
Stipends of Missionaries,	.	.	.	.	.	2,250
						<hr/> 5,250

Western Texas:

Salary of Missionary Bishop,	.	.	.	.	.	3,000
Stipends of Missionaries,	.	.	.	.	.	3,500
						<hr/> 6,500

Northern California:

Salary of Missionary Bishop,	.	.	.	.	.	3,000
Stipends of Missionaries,	.	.	.	.	.	1,500
						<hr/> 4,500

New Mexico and Arizona:

Salary of Missionary Bishop,	.	.	.	.	.	3,000
Stipends of Missionaries,	.	.	.	.	.	2,500
						<hr/> 5,500

Montana:

Salary of Missionary Bishop,	.	.	.	.	.	3,000
Stipends of Missionaries,	.	.	.	.	.	3,000
						<hr/> 6,000

Washington Territory:

Salary of Missionary Bishop,	.	.	.	.	.	3,000
Stipends of Missionaries,	.	.	.	.	.	2,500
						<hr/> 5,500

Arkansas:

Salary of Missionary Bishop,	3,000
Stipends of Missionaries,	1,500
	<hr/> 4,500
Travelling Expenses of Thirteen Missionary Bishops,	3,900
	<hr/> \$75,900

In Twenty-six Dioceses.

Alabama,	\$ 500
California,	2,000
East Carolina,	200
Fond du Lac,	1,000
Florida,	2,800
Georgia,	800
Indiana,	2,000
Iowa,	3,500
Kansas,	4,000
Kentucky,	1,000
Louisiana,	500
Maine,	2,750
Michigan,	2,000
Minnesota,	4,000
Mississippi,	1,800
Missouri,	1,800
Nebraska,	3,000
New Hampshire,	2,250
North Carolina,	1,000
Quincy,	1,000
South Carolina,	800
Springfield,	2,000
Tennessee,	1,600
Texas,	500
West Virginia,	500
Western Michigan,	1,300
Wisconsin,	1,100
Immigrant Chaplain to Port of New York,	800
	<hr/> \$46,500

MISSIONS TO DEAF MUTES.

Ohio and elsewhere,	400
Virginia,	200
	<hr/> \$600

MISSIONS TO CHINESE.

California,	\$500
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NORTHERN MEXICO.

One-half Missionary Stipend,	\$1,000
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TO COLORED PEOPLE IN THE SOUTH.

Maryland,	\$1,350
Virginia,	5,950
North Carolina,	4,520
East Carolina,	1,480
South Carolina,	1,500
Georgia,	1,800
Florida,	200
Alabama,	500
Louisiana,	500
Kentucky,	300
Tennessee,	1,200
Missouri,	800
Springfield,	300
Margin for special needs, Books, Catechisms, etc.,	100
	<hr/> \$20,500

To INDIANS.		
South Dakota,		\$29,000
Minnesota,		4,700
Fond du Lac,		500
Indian Territory,		2,500
Wyoming,		800
Margin for special needs,		100
ESTIMATED CENTRAL EXPENSES.		\$37,600
Salary of Secretary,	\$3,000	
Salary of Assistant Treasurer,	1,200	
		\$4,200
Rent of Mission Rooms,		1,050
Office Expenses and Clerk,		2,000
Travelling Expenses,		300
Mite Chest Expenses,		150
Interest and Legacy Expenses,		200
		\$7,900
ESTIMATED COST OF MAKING THE WORK KNOWN TO THE CHURCH.		
Miscellaneous Publications and Printing; proportion of (1) Salary of Assistant Editor of SOLDIER AND DOVE, (2) Expenses of Woman's Auxiliary, (3) Expenses of Systematic Offering Plan. (Payment of these last items being in part made by the Foreign Committee.)		\$2,500
Total,		\$193,000
Amount required to meet the excess of Appropriations over receipts last year,		42,172
		\$235,172

RESIGNATION OF MR. WILLIAM SCOTT.

At the meeting of the Domestic Committee on November 11th, a letter was read from Mr. William Scott, tendering his resignation as a member of the Committee and the Board of Managers, whereupon a committee was appointed to take suitable action. They subsequently reported the following

MINUTE.

MISSION ROOMS, 22 BIBLE HOUSE.

The resignation of Mr. Wm. Scott, received at the last meeting of the Domestic Committee is an event of such importance to the Church that it cannot be permitted to pass without emphatic mention. Mr. Scott has for so long a time been identified with the Committee as one of its ablest and most faithful members that his withdrawal now after such a noble service to the Church in her Mission work is truly to be regarded as a calamity. The occasion of the resignation of Mr. Scott is not because of any decrease of interest in the Missionary cause (which always was very near his heart) but because of his going abroad for an indefinite sojourn. The Committee offer to Mr. Scott the tribute of their great respect and their cordial personal affection. We deeply grieve that we shall no more have him with us in our conferences. The Church owes a debt of gratitude for the valuable services rendered by Mr. Scott, the memory of which will always be gratefully cherished.

Signed in the behalf of the Domestic Committee.

NOAH HUNT SCHENCK,
JOHN A. KING,

Sub-Committee.

MISSIONARY CONFERENCE.

A MISSIONARY Conference in the interest of work among the Colored People in the South, will be held in the city of Baltimore, on Wednesday, January 21st, 1885.

Holy Communion will be celebrated, probably in Grace Church at 11 o'clock, when an address will be delivered by the Rev. Noah Hunt Schenck, D.D., of St. Ann's, Brooklyn. At four o'clock P.M., an informal conference of the Clergy and laity with the Bishop of the Diocese will be held at a place yet to be determined. A general Missionary meeting will be held in Emmanuel Church at 8 o'clock in the evening, when addresses will be delivered by (probably) the Rt. Rev. the Bishops of Kentucky, North Carolina, Western Texas and Maryland. On the previous day, Tuesday, Jan. 20th, a meeting for women will be held at St. James' African Church, with addresses, it is expected, from Miss Emery, Secretary of the Woman's Auxiliary, and Miss Sybil Carter. And on Tuesday evening at 8 o'clock a meeting of all the colored Sunday-schools will be held at St. Mary's Chapel, with addresses by the Rev. W. W. Newton and the Rev. Edward Osborne.

Fuller particulars will be published as soon as the arrangements are completed.

THE MISSIONARY JURISDICTION OF NORTHERN TEXAS.

BY BISHOP GARRETT.

THE General Convention of 1874 ratified the previous action of the Diocesan Convention of the Diocese of Texas, and set off, in pursuance of the petition addressed to them, a certain portion of the State of Texas as the Missionary District of Northern Texas. The jurisdiction extends across the State from east to west, and covers an area of one hundred thousand square miles. The same Convention which defined the jurisdiction elected the Rev. Alexander Charles Garrett, D.D., the Dean of Trinity Cathedral, Omaha, Nebraska, to be the Missionary Bishop. Dr. Garrett was duly consecrated to the high office to which he had been elected in Trinity Cathedral, Omaha, on the 20th day of December, 1874. He set out immediately for his field of labor and arrived on the 31st day of December. Dallas, which was the largest town in the jurisdiction, was but a small place then. St. Matthew's Parish reported 127 communicants, gathered with much painstaking care by the good man then in charge, but now in Paradise, the Rev. S. D. Davenport. This excellent man lived in the simplest way possible in a single room in the rear of the wooden church which he had seen grow as the result of continued and patient labor.

The statistics of the jurisdiction as reported to the Primary Convocation, contained the following items of interest: 4 Presbyters, 1 Deacon, 365 communicants, 45 Sunday-school teachers, 267 Sunday-school

scholars, 4 parishes, 12 mission stations. The total annual contributions amounted to \$4,629.74. Of this sum the twelve mission stations paid \$71.20.

This, then, was the effective strength on which reliance must be placed for the creation of a diocese. Of the five Clergy, one supported himself by teaching a secular school, and another by merchandizing. There were three church buildings, that at Dallas already mentioned, the "Holy Cross" at Paris, and the "Holy Comforter" at Cleburne. For a fourth, St. Stephen's, Sherman, the foundation had been laid. An old school-house at Clarksville completes the list of buildings for Church purposes with which the jurisdiction was furnished.

Facilities of travel were few. The Houston & Texas Central Railroad traversed the jurisdiction from north to south, and the Texas & Pacific penetrated from east to west, a distance of 221 miles. With these exceptions stage and private conveyance were the only means available for transit.

The whole face of the country is now changed. Railroads have been constructed in almost every direction. New towns have grown upon them, and changed vast solitudes into thriving marts of trade. Wide areas have been brought into cultivation, and immense tracts fenced for cattle and sheep pastures. Manufactures of various kinds have been put into successful operation, affording ready employment in many indus-

tries to large numbers of persons. Thus the wilderness and solitary place have been made glad. Representations of all European nations mingle in our streets on equal terms with those from every State in the Union. Public free schools afford equal facilities to the children of every race. Almost every denomination of Christians and the ancient people of Israel have both schools and houses of prayer.

We have done what we could with very limited means to keep pace in some measure with the growth of the country. We are deeply sensible of the smallness of our achievements. We feel very keenly how little is now in actual progress of that which the case demands. We are daily conscious of grand opportunities passing by which we

erection of the present St. Matthew's, and was useful afterwards for school purposes.

Ground was broken for the new church on the 17th of April, 1876, and the corner-stone laid on the 4th of May. The building, though far from being completed, was opened for Divine Service on the 3d of June, 1877. It is 92 feet long, 64 feet across the transepts, with organ chamber and baptistry adjoining the choir. The roof is open work, gothic in style, with graceful arches supported on pilasters. Two pillars of clustered columns mark the choir and sustain the chancel arch. The chancel window is really a superior piece of work, put in in memory of the Rev. S. D. Davenport, who entered into the sweet rest of Paradise, January 1st, 1877. The children of the



ST. MATTHEW'S CATHEDRAL, DALLAS, TEXAS.

are powerless to improve for lack of men and means. Yet we see sufficient cause to thank God and take courage, and so to persevere even to the end.*

The Church in Dallas soon became inadequate. After much consultation and many searchings of heart it was decided to sell the site on which the building stood, purchase another, and remove the church. This was done. The structure collapsed in the street and was carried piecemeal to its new location. Shorn of its tower and heavy arches, its old friends could scarcely recognize it as reconstructed. It afforded temporary shelter to the congregation during the

Sunday-school saved their offerings for a long time and at length, aided by some generous gifts from others, obtained this very beautiful memorial. At the west end there is another very chaste window presented by three contributors. In each transept there is a pretty rose window presented also by friends at a distance. The building is now finished, except the spire which the people do not feel able to attempt. The cost to date has been \$15,500, of which sum \$6,000 was raised abroad by the Bishop.

After the lamented death of the Rev. S. D. Davenport the Rev. Stephen H. Greene was called from the Diocese of Mississippi. For five years he did most useful work, when he resigned to accept work elsewhere. He was succeeded by the Rev. John Davis, who remained but one year, when he accepted a

* It may be stated once for all that in every instance of the erection of church or parsonage hereafter mentioned, generous aid has been afforded through the Bishop's efforts in making known the necessities of the work in the churches of the East.

position in Missouri. After some time the Rev. Reginald Collisson, Deacon, was placed in charge, under the Bishop, for a few months, and did most excellent service. At the conclusion of his engagement the Rev. Wm. H. Munford of the Diocese of Mississippi, was called as Rector, and is now serving in that capacity, while Mr. Collisson continues as Precentor and Choir Master and has also charge of the two Missions of the parish—The Incarnation and St. Mary's. The chapel of the former was built in 1878, upon a site which has since increased three-fold in value. Immediate enlargement of the chapel is necessary, and must be attempted without delay. This chapel is due almost entirely to the liberality of an indi-



ST. MARY'S INSTITUTE, DALLAS.
(Centre Elevation.)

vidual, Miss B——, of Philadelphia. For St. Mary's neither site nor chapel have yet been provided. The Services are held in a school-house, kindly loaned for the purpose. The neighborhood has grown up very rapidly, and already contains a goodly number of superior private residences.

ST. MARY'S INSTITUTE.

Farther eastward than the Mission last mentioned is the splendid site of St. Mary's Institute. This park of nearly twenty acres commands a fine view of the surrounding country, and is in every way suitable for the large and substantial building now in course of erection upon it, as a Diocesan School for Girls.

The Bishop broke the ground for this, his *magnum opus*, on the 10th of September, 1884. The foundation and basement are being built of stone; and the superstructure

is to be of brick, with cut-stone trimmings. The building, when completed, is estimated to cost about \$50,000. A very earnest appeal is hereby addressed to all who may read these lines and to whom God has given the stewardship of wealth to aid in this important enterprise for the Christian training of the daughters of this land. The Bishop has determined that no debt shall be incurred. The work will therefore be carried on with such speed as possible, but will be delayed from stage to stage, until funds for its prosecution are in hand. It is designed at present to build only the centre of the whole, and to add the wings afterwards.

THE GOOD SHEPHERD, TERRELL.

About the 1st of July, 1873, the Texas & Pacific Railway was opened up from Longview to Dallas, a distance of 124 miles. In all this distance there was not a single town or village, and only a very sparse population with an occasional village off to the north or south some 10 or 15 miles. In the prairie country many town sites were laid out along the railroad, of which Terrell alone has grown to any great importance, its population being now 4,000. In August, 1874, at the instigation of Bishop Gregg, the Rev. John Portmess settled at Terrell, where he and his wife engaged in teaching a secular school, by which means they supported themselves for eight years, receiving \$100 a year from the Domestic Committee and about an equal amount through the Sunday morning offertory. At Terrell 4 communicants were found at the time of the Missionary's arrival. Regular Services were maintained in the Missionary's private school-house, with an occasional visit to Lawrence, Wills Point and Kaufman, 12 miles south.

The Mission of the Good Shepherd was organized at Terrell, on Trinity Sunday, May 27th, 1877. The corner-stone of the Church of the Good Shepherd was laid by Bishop Garrett September 24th, 1877, and the church was consecrated April 14th, 1878. The parish was organized on the 29th of April, 1883, and a vestry elected.

ST. JAMES', TEXARKANA.

About 200 miles east of Terrell is the border town of Texarkana, situated on the State line between Texas and Arkansas.

The first Service of the Church was held by Bishop Garrett in a hall on the 3d of April, 1875. A building committee was appointed, who began work without delay.

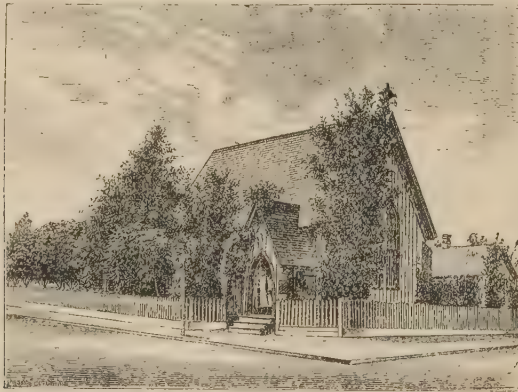
Mr. H. M. Woodward, now in Paradise, was the earnest and energetic mover in the work. To his zeal and liberality, ably seconded by generous co workers, especially Dr. Dale, now also deceased, the organization of the parish and erection of the beautiful little church were due. St. James' Parish was organized on the 1st of March, 1877. The church was opened by the Bishop in a partially completed condition, on the 2d of May, in the same year, and consecrated on the 3d of February, 1878.

A school-house has also been erected upon a portion of the church ground. A valuable property was given by Mr. Woodward as a site for a rectory, the title to which is vested in trustees, for the benefit of the church in Texarkana.

There are some towns attached to this centre, but the Church element in them is so small that we shall not stop now to mention them.

CHRIST CHURCH, CLARKSVILLE.

The old school-house inherited at this place from the Diocese of Texas has been almost entirely rebuilt and refitted. A very neat and comfortable rectory has also been built. The Rev. A. M. Whitten occupied the Mission for some time, doing excellent work and commanding universal esteem for his worth and dignity of character. But no talents can avail against an ebbing tide. The Church people began to move away to other places, and thus gradually reduced both his congregation and salary until it appeared to be as useless as it was manifestly



CHURCH OF THE GOOD SHEPHERD, TERRELL, TEXAS.

The Rev. Charles Ritter, deceased, worked the young parish most effectively for a period. He was followed by the Rev. Benjamin F. Newton, whose memory is still fragrant, and whose gentle and holy work has borne most blessed fruit. A change of climate being desired, this good man left for Missouri, to the regret of the whole community. Some months passed in anxious longing for another like-minded who might continue what had been so well begun. The choice of the vestry fell upon a Deacon—the Rev. Reginald Collisson—whose energy and talents won generous admiration until he was called to a larger work in Dallas. After a few months the vacancy was filled by the election of the Rev. T. M. N. George, of the Diocese of Georgia, who has now entered upon his duties.

impossible for the good man to continue the work. He sought and found a field of greater attraction in Missouri. This Mission is served occasionally from Paris.

THE HOLY CROSS, PARIS.

The first Service of the Church held in this county was by Bishop Freeman in 1851. Nothing remains save the bare record of the fact. Bishop Gregg made his first visitation of the same region in 1861. Annual visits were made by Bishop Gregg regularly afterward until the Missionary Jurisdiction was set off.

The Church of the Holy Cross was built in 1872 chiefly through the energetic efforts of the Rector of the parish, the Rev. F. R. Starr; and consecrated by Bishop Gregg in 1873. Mr. Starr continued in charge for some years, enduring most heroically great

privations. The rectory in which he in vain endeavored to shelter his family was an old log house which had done duty in many capacities before it passed to the Church. It has been sold in this year of grace, 1884, for the immense sum of \$27! The parish is now without a rectory and seriously discussing the propriety and feasibility of building a new one.

The parish was for a long time vacant, receiving occasional Services from the Rev. E. G. Benners, of the Diocese of Texas. At length the vestry determined to have a resident minister. Their choice fell upon a Deacon, the Rev. Charles L. Fitchett, who accepted the charge. His work was much hindered by illness, and he has just resigned after one year's tenure.

ST. MARK'S, HONEY GROVE.

Fifteen miles west of Paris is the flourishing town of Honey Grove. St. Mark's Mission was organized under the Rev. J. P. Lytton on the 17th of June, 1878. This Missionary was succeeded by the Rev. T. B. Lawson, D.D., who did very faithful work for which he is still held in high esteem by those for whom he labored so hard. The corner-stone of a pretty church was laid on the 19th of May, 1883, and the building was opened for Divine Service on the 20th of May, 1884. It is a neat and substantial structure of wood, and reflects great credit upon the people who have carried it successfully forward. Two faithful lay-readers keep up the Sunday-school and Services in the interval of ministerial visits.

TRINITY, BONHAM.

Fifteen miles still further west is the thriving county town of Bonham. Occasional Services have been held here for many years but without any marked effect until a comparatively recent date.

Trinity Mission was organized under the Rev. J. P. Lytton on the 15th of June, 1878. But little progress, however, was made at that time. The Rev. T. B. Lawson, D.D., succeeded Mr. Lytton, and for a time seemed to labor almost in vain. At length his work began to bear fruit. The interest and dormant energies of the people were aroused. A subscription paper was taken from house to house and promises of aid secured. The 9th of May, 1881, was appointed for the laying of the corner-stone. In due course the Bishop arrived, but saw nothing of the good Missionary whom he expected to meet

at the depot. The hour for the ceremony was not far distant, so the Bishop proceeded at once to the site. There he found the good Doctor literally at work in the trenches laying planks in place and otherwise preparing the ground with his own strong hand, and "in the sweat of his face." The work of preparation finished, we retired to a neighboring house and rested for the ceremony. The example of such earnest labor could not be lost. The work was carried successfully forward, and the building was presented for consecration on Trinity Sunday, May 20th, 1883. The laborious Missionary soon left for another field. After the lapse of some time the vacancy was filled by the Rev. A. G. E. Jenner, under whom the Mission grew into a parish. Tempted by better things in Iowa he went there, and was succeeded by the Rev. C. T. Denroche, who is at present in charge.

ST. STEPHEN'S, SHERMAN.

Thirty-two miles west of Bonham, is the flourishing town of Sherman. Here I found the Rev. E. V. Gilliam, in January, 1875, seated among the logs and planks of a promised edifice. Full of courage and hope he had raised some funds by personal appeal which were now being judiciously expended. He could already see to the end of the funds, though the end of the enterprise in hand seemed a long way off. He remained for some time until the church was roofed in when, wearied of the trials of this new land, he sought another sphere of labor.

The Rev. H. O. Cram, succeeded to the vacant parish, but he dying suddenly, in a few months was followed by the Rev. T. B. Lawson, who removed to Louisiana, after a year's occupancy. He was succeeded by the Rev. J. P. Lytton, whose faithful and patient labors, under circumstances of great trial induced much improvement in the parish. Tired of the struggle, he resigned, and was followed by the Rev. G. E. Purucker. This laborious man, always studying the Church's interests and forgetful of his own, endured hardness with patience and without complaint. Under his careful management, the church, and especially the interior, was finished in a very neat and tasteful manner. He presented it for consecration on the 26th of September, 1880. Finding the struggle for existence too severe, he removed to another sphere, and was succeeded by the Rev. T. B. Lawson, D.D., for a second

time. For a time everything went well, but at length began to retrograde. The doctor resigned. A long vacancy ensued, which at length was filled by the Rev. A. G. E. Jenner, Deacon. A few months of promising work, and the fever of change again asserted its power, carrying the Deacon off to Iowa. He was immediately followed by the Rev. C. T. Denroche who at present holds the fort, but without any guarantee as to length of tenure.

This narrative has been written that all who read these lines may understand the grave and serious difficulties of the work. The marvel is that the church and parsonage have been built, and that the parish exists at all.

ST. LUKE'S, DENISON.

Nine miles North of Sherman, is the thriving town of Denison. Here, in January, 1875, we possessed a site, only that and nothing more.

I appointed a building committee, who went to work with great energy and resolution. The corner-stone of St. Luke's Church was laid on the 18th of December, 1875. I gave consent to the organization of the parish on the 5th of February, 1876, and consecrated the pretty church on the 27th of April, in the same year.

There has also been erected a neat, comfortable parsonage which adds greatly to the stability of ministerial relations. Nevertheless there have been many changes in the clerical Service. The Rev. F. W. Adams was the first resident clergyman. After a brief but useful period he sought work elsewhere. The Rev. Edward Lewis, Deacon, took charge for a very little while, departing almost immediately to Louisiana. The Rev. J. T. Wright entered upon the vacant parish in January, 1878. His work proved most effective for two years, when the larger attractions of St. Louis became too strong for him. He was succeeded on the 27th of February, 1880, by the Rev. John Davis, who won the esteem of all classes of the community by his ability and dignity of character. Called to a larger work at Dallas, he resigned and was followed after an interval by the Rev. F. N. Atkin, who is doing a noble work at this time. The parish has grown into a condition of assured prosperity, and needs a much larger church.

ST. JOHN'S, CORSICANA.

Passing down the Houston & Texas Cen-

tral Railroad through many towns already mentioned, we stop for a season at Corsicana.

Occasional Services had been held in this place before the formation of this jurisdiction, the first Confirmation being held there by Bishop Gregg in 1871. The Rev. J. C. Waddell held in 1870 the first Service of which I have been able to obtain any trace. There was not a single Church family in the town at that time. The Rev. V. O. Gee followed, remaining a year and leaving a fragrant memory of faithful work. The Rev. Edwin Wickens succeeded, remaining a year, at the close of which he left to return again in 1874.

My first Service was held there on the 21st of February, 1875. The only place available was an old store which had been abandoned by the world. It was a sad and forlorn place. But within it the spirit of love and enterprise was sought and found. Resolutions were formed which have been carried out and hopes generated which have been realized. A valuable lot was presented by the Messrs. Simpkins and the work begun in real earnest. St. John's Parish was organized on the 24th of January, 1876. On the 1st of April in the same year I found the church building nearly completed and the Rev. J. J. Vaulx doing a most excellent work. His health failing after a brief period, he removed to Arkansas. Occasional Services were held for some time by various persons. At length the Rev. Peter Wager was called. During his faithful ministry a comfortable parsonage was built, but not finished, and much improvement was made in the church and grounds. This good man was transferred to the Diocese of Missouri in January, 1881. After a brief interval he was succeeded by the Rev. J. B. Linn, who at present ministers in this most pleasant parish. Here, as elsewhere, loving hearts at distance have marked the impress of their love by generous aid. Miss F. S., who has now changed her name however, made the first offering in aid of this parish in memory of her brother.

THE HOLY COMFORTER, CLEBURNE.

My first visit to this town was in February, 1875. I found 10 communicants, a church built but still in debt, and a Deacon in charge who supported himself by merchandizing. The Rev. R. S. Nash did very excellent work for some years, was advanced to the Priesthood, and shortly after transferred to

Mississippi, where he died suddenly when lifting his hands to pronounce the Blessing of Peace, after the Evening Service.

He was succeeded at Cleburne by the Rev. J. T. Hutcheson, who did faithful work under circumstances of peculiar difficulty. Failing health compelled him to retire. After a long interval the Rev. Charles L. Fitchett, Deacon, accepted the charge. His work prospered, but after a short tenure he accepted work at Paris instead. After some time the Rev. L. C. Rogers was induced to try the climate of Texas, and took up his residence at Cleburne. He is at present doing effective work, and will soon bring the parish up to its former prosperity. The parish was organized on the 1st of January, 1876, and the church was consecrated on the

St. Andrew was organized on the 16th of February, 1876, when Mr. Wickens entered upon his work. The work prospered so slowly that the Missionary was compelled to withdraw in January, 1877, for lack of support. But although this good man left discouraged, the tide had really begun to turn. On the 5th of July following, the Rev. T. J. Mackay having arrived from Boston to do any work I might find for him, was introduced by me to the people of Fort Worth. These were the singular terms on which I surrendered this stranger to the tender mercies of the wild men of the West: "Keep him for one month. I ask only his food and lodging at your hands. If at the end of that time you are willing I will remove him." I then set out on my travels into the



CHURCH OF THE HOLY COMFORTER, CLEBURNE, TEXAS.

10th of February, 1878. It has the most costly set of chancel furniture of any church in this jurisdiction, which was presented by the ladies of Christ Church, Rye, New York.

ST. ANDREW'S, FORT WORTH.

My first visit to Fort Worth was on the 7th of March, 1875. I found a town of about 2,000 inhabitants and 6 communicants. The two or three ladies were busied in sweeping out the court-house—an operation which had not been performed before within the memory of the oldest inhabitant. Much interest was manifested by the people, and earnest entreaties were addressed to me to provide for their spiritual care. Alas! I could promise nothing except my prayers and best efforts in their behalf.

The Rev. Edwin Wickens was the first Missionary to reside there. The Mission of

wilds that I might be safely out of reach for some time! No evil tidings overtook me. Under Mr. Mackay the Mission grew into a parish on the 27th of June, 1877, and I was called to lay the corner-stone of St. Andrew's Church on the 31st December, 1877. On the 15th of April following, the building was completed and paid for, and presented for consecration. This grand work done, busy rumor carried the news to Colorado, which hungry jurisdiction soon devoured my man. After a storm comes a calm. The silence of a great stillness fell upon the growing young parish. At length the Rev. W. W. Patrick was called, but he was not able to arouse it from the shock occasioned by the loss of its brilliant young Rector. After a faithful but trying ministry this good man resigned and was succeeded by

the Rev. W. D. Sartwelle, who at present enjoys the affectionate esteem of a flourishing congregation. There is a comfortable, though small parsonage. A Mission on the south side of the railroad is very urgently needed. The courage to attempt the work which has been carried to this grand success was first imparted by Mr. G. W. B., M.D., of Westport, Conn., who suggested the name and made the first offering for the infant parish.

The city of Fort Worth now numbers about 20,000 people, and is entirely able to take care of itself both in Church and State.

ALL SAINTS', WEATHERFORD.

My first visit to Weatherford was on the 25th of June, 1875. The town contained about 1,500 inhabitants and perhaps 6 communicants. One or two of these felt a deep interest in the Church and longed for her holy Services.

The Mission was organized on the 28th of February, 1876. Through the liberality and forethought of Captain H. W., a beautiful site for a church was secured. I marked out the ground for the church on the 31st of May, 1876. On the 4th of July in the same year I laid the corner-stone for the pretty stone church of "All Saints." Through the generous liberality of many friends in the East and the large-hearted generosity of Captain W., before mentioned, the building was completed and presented for consecration on the 27th of April, 1879. A massive stone font was presented by one interested soul and a solid silver communion service by another. A widow, Mrs. C., of Jenkin-town, whose name is in the Book of Life, encouraged the fainting heart often, and by her prayers and offerings contributed to the happy result.

A small rectory has also been provided, and the property surrounded by a substantial fence. The Rev. Edwin Wickens was the first resident Missionary. He was succeeded by the Rev. Charles Ritter, who did good work for a time, but soon gave up active duty and finally died. He was followed after an interval by the Rev. W. D. Sartwelle, whose work was greatly blessed until he resigned to accept a more important post as Rector of St. Andrew's, Fort Worth. The Rev. W. W. Patrick succeeded him, but after a most faithful and laborious service over a very wide area of country, he was lured away by the siren voice of the

venerable Bishop of Texas to a more congenial sphere. Thus the lovely church of "All Saints" is at this present writing vacant.

THE HOLY SPIRIT, GRAHAM.

Sixty miles from Weatherford by stage road is the pretty little town of Graham. I reached this town, for the first time, on September 1st, 1876. It contained then about 200 people of more than average refinement and intelligence. It has since maintained its high character, but its growth has been slow. There are a few most earnest and devoted Church people who have maintained their courage under very adverse circumstances. The Mission of the Holy Spirit has a flourishing Sunday-school and is giving promise of future strength. The corner-stone of a small church was laid on the 15th of May, 1884. Occasional Services have been held here by the various clergymen who have from time to time resided at Weatherford.

THE GOOD SAMARITAN, EAGLE COVE.

A colony of Church people settled in this pretty nook in the mountains in 1875. There were no railroads, or indeed roads of any kind within many miles of them. In 1877 I made a journey in search of them, but failed to find them. The effort renewed in February, 1878, was more successful. Everything gave promise of permanence and assured success. Services were held in a private house. At my next visit in 1879 a large arbor was built of boughs in which the people reverently worshipped. It was a picturesque scene. Farm wagons with their white canvas tops, a buggy and a rockaway formed the substantial background of the picture, while the woods were occupied in every direction by saddle horses. The people following an apostolic precedent knelt upon the ground. The seats were logs prepared for a house. The pulpit consisted of a post with a board nailed on it. The font was a water pail, especially filled for the occasion. In this rustic "church" the blessed Sacraments were administered to a most appreciative and thankful people.

The corner-stone of the Church of the Good Samaritan was laid on the 12th of September, 1880. But the instability of all things human was now to be painfully illustrated. Shortly after this most hopeful work was done, the Texas & Pacific Railroad began to approach this western region. Its

advent disturbed the repose of the vast prairies over which the cattle had hitherto ranged unmolested. The inhabitants of the Cove felt the restlessness of the coming fever, abandoned their farms in considerable numbers, and sought employment on the railroad grade. This weakened the colony so much that the church had to be given up as impracticable, and a small chapel was built instead almost entirely through the generous liberality of Mrs. M——, of New York. It has been doing a most holy work, but the colony has continued to grow weaker, almost all its members having moved away.

THE HEAVENLY REST, ABILENE.

When standing on the mountains surrounding Eagle Cove in the spring of 1880, I surveyed the beautiful plains to the north over which the eye could range for miles without finding a single dwelling beyond the immediate neighborhood. Shortly after I drove from camp to camp of the surveying parties along the line of railway. Almost immediately it seemed the rails were laid and travel through these vast solitudes begun. New towns started into existence with a suddenness which put all calculations to shame.

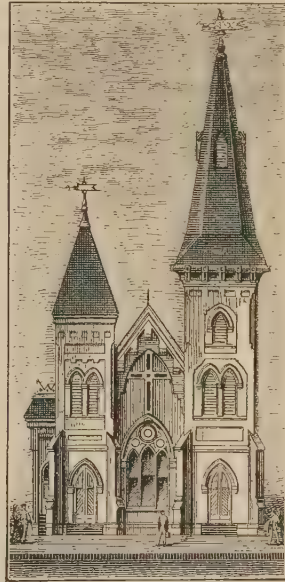
I visited the new town of Abilene on the 30th of April, 1881. I found there three communicants. The inhabitants for the most part were living in tents and canvas-covered box houses. I held Services in a store kindly loaned for the occasion. The place grew with such unexpected speed that a Mission was organized on the 19th of March, 1883; and the corner-stone of the Church of the Heavenly Rest was laid on the 11th of December, in the same year.

The beautiful stone building is built chiefly in memory of Caroline Colby, late of Charlestown, Mass., who during her life was the firm friend of this jurisdiction, and now "being dead yet speaketh." The building has been in use a little while, though it is not yet quite finished. We hope soon to have it completed in every detail. The people have done most nobly. By real hard work and self-denial they have met the generous aid received from abroad with hearty good will and liberal gifts. There is a beautiful stained glass chancel window by Messrs. Cox & Sons, of London, as a special memorial to Miss Colby. A neat font of polished marble presented by Mrs. Kettell, of Boston, in memory of her daughter; and

a solid silver Communion Service of chaste design by Messrs. J. & R. Lamb, of New York, given by Mrs. Shepard, of Boston, in memory of her daughter. The outlay to date has been \$4,939.50. There are now 60 communicants. The Rev. W. D. Sartwell held occasional Services for a brief period. He was succeeded by the Rev. W. W. Patrick, under whose care the church was built. He retiring, was followed by the Rev. George H. Higgins, the first *resident* Missionary, who is now in charge, with overflowing congregations.

ST. PAUL'S, GAINESVILLE.

On the 18th February, 1877, a layman,



ST. PAUL'S CHURCH, GAINESVILLE, TEXAS.

(Elevation, South Front.)

Mr. A. A. Adey, organized a choir and had Evening Prayer in a private house. On the 5th of March I licensed him to act as lay-reader, and on the 9th of April I made my first visitation there. The application for consent to organize was signed by eighteen persons. St. Paul's Mission was accordingly organized on the 10th of May, 1877. The lay-reader soon gave up business and retired from this jurisdiction. Occasional Services were held by the Rev. J. T. Wright, of Denison, and also by the Rev. G. E. Purucker, of Sherman. The town soon began a rapid growth and on the 6th of June, 1883, the Mission had developed into

a parish. The Rev. T. B. Lawson was called at a supporting salary and became the first Rector. Under his able ministry plans for a large church were adopted, a suitable site purchased, and foundations of great strength put in. The pressure of grave infirmities now impeded and finally destroyed his usefulness. He resigned and the work stopped. I visited the parish on the 12th of May, revived the drooping energies, and laid the corner-stone of St. Paul's Church, which is now rising under the vigorous efforts of these thrifty and enterprising people. The building when completed, according to plans, is estimated to cost \$10,000. The foundation is of stone and the superstructure is to be of brick.

HOPEFUL OPENINGS.

Missions have been organized in various places and sites secured as foundations of future development, but it would make this article altogether too long to mention them in detail.

To specify all the offerings made by churches and individuals everywhere, by the aid of which all this work has been done, would be tedious. Every gift has been acknowledged to the giver, and the churches and parsonages are here to show in what manner it has been expended.

Many dark lines run through the spectrum of the past ten years, yet they are almost lost in the brighter colors which prevail.

The Cathedral Grammar School struggled for some years under the care of the Rev. J. F. Hamilton, a scholarly and experienced educator. Wanting suitable buildings it could not compete with the showier attractions elsewhere. It failed to pay notwithstanding such generous help as I was able to give towards its support. Mr. Hamilton became discouraged and sought work elsewhere.

The day-school for girls, begun by Mrs. Hamilton, shared the same fate, chiefly in consequence of the extreme delicacy of the lady.

It is now revived and in successful operation, upon a paying basis, under the care of Miss Evarts. It is conducted in the choir-room of St. Matthew's, Dallas.

Experience has convinced me that Church schools must be able to compete with those of private and denominational character in fitness of buildings, faculty and equipment, if they are to be made paying institutions.

In view of these facts gathered from patient and painful experience, I am bending all my energies to the erection of St. Mary's Institute as before stated. For an exact and comprehensive view of the present condition of the jurisdiction the reader is referred to the statistical table from the last Convocation Journal, an abstract of which was published in the last number of *THE SPIRIT OF MISSIONS*.

IDAHO.

LETTER FROM BISHOP TUTTLE.

I LEFT my home this year June 11th, to re-enter it October 23d. These four months and a half were spent in a visitation of Idaho. Bishop Brewer is homeless for a yet longer time every year in order to supply Montana. Evidently the latter Territory was not given a Bishop of its own one day too soon. It is true that railroads help us to make the trips more easily. But by raising up new places they multiply the trips.

On my Idaho jaunt I travelled about 2,500 miles by rail, 1,400 by stage, and 120 on horseback. Here, as everywhere, the rail is supplanting the stage-coaches. Perhaps I need not grieve. Yet the latter are old and well-tried friends to me. I have ridden in them forty-five thousand miles in my missionary tours.

In June, at Boisè, we held our annual Convocation. With a forecasting look to the time when, please God, we are to be a diocese and support our own Bishop, we took action toward the provision of an "Episcopal Fund." Our first efforts are directed to securing a gift of \$1 from each and every one of our own communicants. We are striving now to get the \$725 for this year.

We also resolved to do our part toward making the "Missionary Enrolment Plan," devised by the wise laymen of Philadelphia, a success. St. Michael's, Boisè, is a strong, self-supporting parish, and its Rector and people were warmly hospitable at our gathering of the clans.

At Hailey I stayed two weeks with my dear, faithful Mr. Osborn. He has the foundation for his church prepared. But

from untoward circumstances (chiefly the pressure of the "hard times" that are felt everywhere), the building cannot go on till next year. Most thankfully I state that generous givers have provided me with the \$500 which I promised him for help in building.

August 1st a murderer was executed at Hailey. With Mr. Osborn I visited the man in his cell, and accompanied him to the scaffold. Thank God for the guidances and helps that the wise Church provides for such an awful occasion. And thanks, too, for her constantly implied teaching that a grave reserve and reverent silence from "professions" and "expectations" best become the time and place. The condemned man was grateful for our attention, but seemed indifferent to his fate. From the scaffold he gave a disjointed recital of the facts attending the shooting of his victim, with a claim for self-justification. While Mr. Osborn was reading the commendatory prayer, he was engaged in striking a match to light his cigar. The binding of him immediately after, the adjusting of the noose, the throwing on of the black cap, the touch of the fatal spring, and the drop of the man in awful suddenness out from our sight into eternity are to me now as a strange, painful dream. The sheriff's duties were discharged with admirable method and wisdom. The six hundred men and three women, who came two or three miles out from town to the appointed place to witness the execution, were sober, silent and reverent. The stern majesty of the law in its supremacy and sacredness impressed itself, I think, upon all.

After leaving Hailey, accompanied by my son Herbert, I went to towns and regions where almost no religious Services of any kind are ever held in the twelve-month elapsing between my visitations. If in our weakness and infirmity we Missionary Bishops are accomplishing little else, this sort of work for the Master is precious and blessed. It is to go out into the highways and hedges, and seek and do good to and gather in the neglected. And His gracious approval surely attends the Church which in trusting love sends us forth to be shepherds, where none else are, to these His "little ones."

While Herbert and I were making progress on a horseback trail, the morning of

August 21st, the Salmon River range of mountains greeted us very coolly in its robe of pure, fresh snow that had fallen the preceding night.

Early in September the Lord Bishop of Rochester made Salt Lake City a visit. The people in my home and in the Cathedral Parish met him with a warm welcome. I regretted exceedingly that my engagements would not allow me to return home to be personally with him. His devout conversation, his eloquent sermon in the morning at the Cathedral, and his convincing address in the evening on temperance deeply influenced many souls for good, and won for him here hosts of friends.

To reach Northern Idaho I am obliged to traverse for hundreds of miles the State of Oregon and the Territory of Washington. The Bishops thereof say I must pay toll for such journeys. So I visited Bishop Morris' new "Ascension School" for girls, on the "French" foundation, at the Cove, Oregon. I was greatly pleased. The name of the place exactly expresses the retired and cosy location. And the Rev. Mr. Powell and his excellent wife are earnestly engaged in launching and guiding a work that seems full of promise. I visited Walla Walla also. But Bishop Paddock and Dr. Lathrop find themselves suffering greatly in St. Paul's School this year, because the extremely low price of wheat depresses all business in the Territory, and cuts off from many a parent the ability to send his daughter to the school. The Bishop's new school at Tacoma has opened vigorously and with unusually encouraging prospects.

My last appointment in Idaho was at a garrison post of the United States Army, Fort Coeur d'Alene. No army chaplain is within hundreds of miles. Yet at the celebration of the Holy Communion on Sunday morning there were ten communicants, and two more are in residence. The commander, the colonel of the regiment, reads the Church Services every Sunday morning, and quite a little congregation steadily attends. This was my first visit to this post, and I greatly enjoyed it. Bishops Morris and Paddock have visited it for me in previous years.

Here again I beg to call attention to the way in which Missionary Bishops' services count for the best. No small number of our brave defenders of the army are

scattered in the frontier posts of our Missionary districts. Our visits of once a year, if we cannot make them oftener, relieve somewhat the spiritual forlornness of these seemingly banished and certainly scattered men. Personally unworthy though we are, our services and the sacraments that we are permitted to offer to them are without doubt of great value to the Master and His cause, to the country and her flag, and to the army and its sons; and never is anything but a cordial welcome and a helping hand extended to us wherever we go among the army people. Let the Church who sends us to them and supports us know of this great good done.

Getting home I find myself in the midst of no little local excitement. A young man, son of the Mormon "Bishop" of my own ward, has been on trial several days for polygamy. The second (so-called) wife refused on the witness stand to give testimony. After a night's temporary committal for contempt, and fearing, if she remained ob-

stinate, a longer imprisonment, which the judge has it in his power to inflict, she came into court next morning and told all the truth. Consequently the jury in ten minutes returned a verdict of "Guilty." The case is to be appealed on technicalities, but substantially I think the verdict will stand.

If the culprit can be punished now as the law directs, perhaps we are beginning to see the dawn of some wholesome reforms in Utah. God grant it!

Meanwhile our Christian work here, specially in our schools in rescuing boys and girls (and very many Mormon-born) from ignorance and error, and in steadily building up a better and better public opinion, is of great value as an American work to the country and the Government, and the good citizenship of our resident people.

During November I am to make a visitation throughout Utah. Some day Mormon ears are not to be so closed against the truth as now they are. God speed the time!

ALASKA.

WE take great pleasure in making room for a most interesting letter lately received by a gentleman in this city from the Rev. Vincent C. Sims, Missionary of the English Church in the North-west, giving an account of a journey through a portion of our Territory of Alaska. In a previous letter he had announced his intention of visiting that country, and said, "Our Bishop, I believe, tried to get the American Episcopal Church to take up the work, but nothing came of it. I suppose it is the same with you as with us at home—the harvest is plenteous but the laborers are few." "Last year one of the Christian Leaders visited some of them and they begged most earnestly that some one might go to them again. They are very anxious for instruction. I wish some one was stationed on the Yukon. The Romish priests have made attempts upon them, but hitherto without much success, but we cannot tell how long this will last. If they feel themselves neglected by us they may at last turn to the priest."

The letter that follows speaks for itself, and is a most eloquent "Macedonian Appeal" to the Churchmen of this land, of

which Alaska is so great and increasingly important a portion:

RAMPART HOUSE,
MACKENZIE RIVER DISTRICT,
NORTH WEST TERRITORY, CANADA,
November 23d, 1883.

MY DEAR MR. ———:

In my last letter I mentioned that I proposed making a trip among the Indians on the Upper Yukon and promised that if it was interesting enough I would give you a short account of it. I will endeavor, therefore, to fulfil my promise, though as to the question whether it will be interesting I must leave you to judge.

When I last wrote I was at Peel River, but about a month after I came down here to await the breaking up of the river. While here I was very busy with the Indians, who were coming in from all directions with their spring fur hunts. At that time of the year there is no night here (in the summer the sun doesn't set at all), and if I had wished I could have had plenty of visitors at midnight, as most of the Indians are up then, preferring to sleep in the day. I left on June 15th and returned August 25th, so that altogether I was away a little over two months. Three Indians accompanied me, and we travelled in a bark canoe. Our

course lay down the Porcupine River, and as the current is strong we went along quickly. On the way down I came upon a party of Indians from the Ramparts, and spent a couple of days with them. I could not stay longer, as provisions were scarce, so off we went again. The Porcupine becomes a good-sized stream as it nears the Yukon, and there is some pretty scenery on its banks. But it is at the junction of the Porcupine with the Yukon that the finest view is to be obtained. I wish I could describe it, but I am afraid I can't, such an immense body of water—it was really grand. A little paddling up stream brought us to old Fort Yukon, once a post of the Hudson Bay Co., but abandoned by them when Alaska became part of the United States. Most of the buildings are still standing and are partly occupied by Sanyoolyi, the chief of the Yukon Indians. This old man is a famous chief in these parts and he is held in great awe by the Indians. His fame I am sorry to say is not good; he has taken several lives, and as he is a very powerful man and exceedingly passionate, the Indians fear lest he shall do so again. He has several wives and a large family, but I am thankful to say that the sons do not take after their father; indeed I have real hopes that one or two of them are sincere Christians.

The old chief gave us a most gracious reception, and of course we feasted, partly at my expense though. I soon saw, however, that we couldn't stay there—the salmon had not commenced to come, geese and ducks were scarce, no moose had been killed, so that provisions were scarce. We ourselves had very little, so holding a council of war, we decided that we couldn't possibly go back, neither could we remain there, so we must go forward, and that the next day.

While there, however, there was plenty to do. The Indians crowded round to be taught, and to buy books, and what I saw of these people made me wish that I could stop longer with them. However, that was impossible, so the next day we resumed our journey. We had now four days' hard paddling up stream against a strong current before we should see the next band of Indians.

It was pretty stiff work, although we kept out of the main stream as much as possible, keeping along close to the shore. It wasn't always very safe either. Sometimes we would be creeping under high banks undermined by the water, which would every now and then fall in with a tremendous crash, or perhaps we would be paddling along lines of fallen wood against which the strong current would threaten every moment to dash us. Once or twice we knocked a big hole in the canoe, but hap-

pily for us we were at places where we could get ashore, otherwise the consequences might have been more serious.

Provisions were not over-abundant, but we were never without a meal; the boys always managed to kill something, chiefly ducks and geese, though both of these were unusually scarce. Sometimes we were putting to shore with little or nothing for supper and breakfast, when all at once a few geese would start up close by, and our stock of provisions would be replenished for another meal or two. And it was very noticeable that, after we reached the Indians and were able to get fish and meat from them, we hardly even saw a goose or duck. God's faithfulness made me feel ashamed of my unbelief, for although I had told the boys that we were on God's work and He wouldn't let us want, I must confess that I didn't *always* feel so confident. On our fourth day we reached the Upper Ramparts, which is the name given to the mountains among which the river runs, and which afford some very beautiful scenery sometimes. At this place we came upon another band of Indians, who welcomed us with firing off guns and plenty of hand-shaking. Scarcity of food prevented us stopping more than a couple of nights. They had enough to provision us to the next band of Indians, but not enough to keep us there any time. But they worked me well while I was with them, and I was cheered by the desire they manifested for instruction. The head man of the band was the eldest son of Sanyoolyi, and he had followed his father's example and taken two wives. I spoke to him about it, and he confessed that he was wrong, and before I left it was settled that one of his wives should leave him. On starting off again we were accompanied by some Indians in their canoes, and I may mention here that two of these Indians continued with us during the rest of our journey up the river, travelling with us at least three hundred miles in order that they might get more instruction. Three days up stream brought us to a large band of Han Kuitchin (River Indians), or as they are sometimes called, Gens des Fous, a name of which they are not proud, and which they might with some reason plead that they don't deserve.

These were the first Indians I have seen in this part of the country who live in houses; I think, however, they only do this in the summer, as in the winter they are generally on the move. They gave me a warm welcome, provided me with a large tent capable of containing a good number of people, and crowded round me for their first lesson. From this time until ten days later, when I left them, I did nothing but teach from morning till night. Morning and

Evening Prayers were conducted, the intervening time being occupied by school. I should weary you if I entered into details. Suffice it to say that almost all seemed most eager to learn, and there were some in particular who gave me good hopes that a real work of grace was going on in their hearts.

Frequently I had to warn them to be more careful, lest in their eagerness to learn they should injure themselves, but it was not much use. I would hear them singing hymns when I went to sleep, and I would hear them again when I awoke in the morning. Whether they were at it all night I can't say; I only know that sometimes when I woke up in the night, singing would be going on still.

The salmon were now beginning to come, but I fear my teaching sadly interfered with the fishing, and many a salmon I think passed that spot in safety because the Minister was on the bank teaching. It was almost amusing sometimes to watch the struggle evidently going on in the Indian's mind. He wanted to fish, but he saw others being taught, and he wanted to learn too, and often the temptation would be too strong, and the net would give place to the book.

Three days' journey up the river brought us to another band of the Han Kuitchin, and with these I remained a week. My experience here was the same as that given above—they gave me no rest, and I could only get it by running into the woods and hiding myself, and then the mosquitoes visited me.

I was not well the whole summer, and the constant strain on my voice was now beginning to make me feel worse, so that I was not very sorry when we started again, for I needed a little rest. It was four days' journey to the next Indians, and on the way we were surprised to meet a survey party, sent out by the United States Government, coming down the river on a raft. They were as surprised to see me as I was to see them, and plied me with questions about the country which I am afraid I was not enlightened enough to answer very correctly.

I suppose one result of their visit will be a new map of the country, or at all events of the Yukon, which is much needed, for the present ones are by no means correct.

Two days after we arrived at Fort Reliance, and found assembled there the largest band of Indians we had yet met. They were also the wildest and have the reputation of being very troublesome sometimes with the fur traders. They treated me well enough, however, and during the fortnight I stayed among them I saw enough

to give me a very hopeful view of the progress of the work among them. I was constantly employed teaching them, and some of them made very rapid progress while I was there. Some of them were very impatient and thought I did not teach them enough, and sometimes when I was at my meals, or trying to get a little rest, a head would be poked in and "Minister, come and teach us," would be the cry. But I was forced to be idle sometimes, for I was really ill part of the time, and I think if I had had much more of it I should have brought on a severe attack of illness. But for all that, although it was hard it was a very happy work; the field was white unto the harvest, and I thank God that I was privileged to enter in and do a little for Him.

I haven't dwelt much upon the dark side, perhaps because I experienced so much of the bright. But of course there is a dark side, which only makes it more necessary that the Gospel should be taken to them. The state of morals is very bad, especially among the women, and they have great faith in "medicine-making." They fear their medicine men, who take advantage of their superstition and rob them right and left.

These Indians are called the Trodh tsik Kuitchin, and I think their country lies within the British boundary line, which is close by Fort Reliance.

There were Indians from other tribes also there, some from above and others who had come across country from the Tanana River. They had never seen a Minister of the Gospel before and they begged me most earnestly to go back with them to teach their people. One (a chief) said, "They were not pleased; God did not care for them or He would have sent a Minister to them." I told him that God cared for them very much, and had told His people to send Ministers everywhere to teach people, but that they had not obeyed Him. Now one had come to them, and I promised that next year, if possible, I would visit their country. I hope (D.V.) to do so next summer, and by the time you get this, I suppose I shall be thinking of turning my face homeward again.

While with the Trodh tsik Kuitchin I met a Mr. Carr, from Arizona, a nephew of General Carr, who I believe holds a command somewhere among the Apaches. He had spent the winter in the country, and was now wanting to get out. I was glad to have a white companion again and we got on well together.

I was waiting for the steamer which comes up every year to trade with the Indians, and I hoped to go further up the river in her, but she didn't turn up, so we went down to meet her and found that an accident had

happened to the machinery and she could proceed no further. Mr. McQuesten, the agent of the Alaska Commercial Co., received me most kindly and (damages having been repaired as far as possible) gave me a passage down to Fort Yukon, so that that part of the journey was accomplished in a decidedly comfortable way.

We parted at the Yukon and we once more took to the canoe, and commenced our return journey up the Porcupine. We encountered much bad weather which delayed us a great deal, so that it was our tenth day before we arrived at the Ramparts, thankful to God that we had been brought in safety to the end of our journey. We had traversed altogether a little more than 1,000 miles. Baptisms 115, chiefly children. Next year I intend (D.V.) to go down to Nyooklakeyit, see the Indians there, go up the Tanana River, and from thence cross the country to the Yukon. I am anxious to see the Indians at Nyooklakeyit. Archdeacon McDonald previously visited them and they wish for another visit very much; moreover, I hear that the Romish Bishop from British Columbia is going to establish a Mission there next summer.

But if the work is to make real progress among them, or if they are to be preserved from that spurious Christianity which the Romish Priests (in this country at all events) teach, they require something more than a flying visit paid at long intervals of time.

I believe there are Protestant Missionaries on the coast, in the southern part of Alaska, but I am the only one working in the vast country through which the mighty Yukon flows down to the sea. There are the Esquimaux about St. Michael's, the Indians from the coast up to Nyooklakeyit, all at present uncared for by the Protestant Church. There are one or two Greek priests, I think, but they do little and have little influence among the Indians. Then there are the Tetsui Kuitchin at Nyooklakeyit, and the Tanana Indians; these latter have never yet been visited by a Missionary. Two summers ago a sickness was brought in by the steamer which carried off a great number of the Tetsui Kuitchin. The white men in quest of gain bring death to the Indians. Are there none who for CHRIST's sake will bring to them the Word of eternal life? I would gladly spend and be spent for this people, but what can I do among so many? It is impossible for me to reach them all.

Cannot the Episcopal Church do anything? Cannot it send *two* or *three* men to minister to these perishing souls? I cannot think that it is want of zeal, or men, or means that keeps it back. It must be because it does not fully know the need of these poor people. I do not know if you are a member of the Convention, or I would ask you to raise your voice on their behalf. But if you are not, perhaps your Rector's brother, who I think is a prominent member of the Convention, would plead their cause, or rather I would say the cause of CHRIST Himself, that He might see of the travail of His soul among these people and be satisfied.

One man at St. Michael's to work among the Esquimaux, another at Nyooklakeyit, and a third between that place and the coast would find plenty of work to do. Surely it is not too much to ask for three, but even one would be better than none.

There are many who in winter are warmed by the furs which go from this country. Will they not try to do something for the poor people who often get the fur at suffering and privation to themselves, and sometimes even at the risk of their lives? I am sure there must be men willing to come. I am certain that there are members of the Episcopal Church who can easily spare the means out of their own pockets to send them and never miss it. If they cannot go themselves they can send their representatives. And if they do so at some cost to themselves, we know that they will be abundantly repaid. What more glorious reward can they want than to see in the last great day when earthly riches have passed away, precious souls standing on CHRIST's right hand who have been saved through their instrumentality?

I did not mean to write so much when I began this letter, and perhaps it is hardly becoming in one so young and inexperienced as I am; but when I think of these poor people who seem to be so neglected by the Church of CHRIST, my heart feels too full and I cannot help speaking out. I can only pray that God may stir up the hearts of His people to realize more their responsibility toward the heathen, aye, and to realize too what a high and holy privilege it is to minister to their needs.

Please forgive this long letter. With kindest regards to yourself and family, believe me to remain, dear Mr. ———,

Yours most sincerely,

VINCENT C. SIMS.

MISSIONARY INTELLIGENCE.

MICHIGAN.—A cheery message comes from the Rev. Robert Wood, Missionary at Negaunee: "I am glad to be able to tell you that, in spite of great financial depres-

sion, the Bishop left us with the warmest expressions of approval and gratification with respect to the condition of my field of labor. I am sure it would have helped

lighten the load which presses upon you, if you could have been present at the Services, and have seen the mutual delight of Bishop and people. On Saturday evening, the 6th inst., I took him up to Republic, and returned on a special railroad car, as that was the only way in which he could get there and return in time for Services at Negaunee and Ishpening, and it was the only evening the Bishop could devote to the place. I took my choir from Negaunee and a few Church people from Ishpening, and with a very large congregation had a delightful Service, and one that I trust will have its fruit in the future. There is nothing about my work more pleasing to myself than the fact, that my little Mission has contributed \$53 to Missions, about \$45 of which were for the Domestic Board. The church building here, which was in the interior like a 'dirty old barn' five years ago, is now all covered with a beautiful carpet, and the pews varnished; and with other improvements that have cost a great deal of time and money, has become a credit instead of a cause of shame to the Church. Of course the condition of the Spiritual Temple is only known to Him who is 'The True Minister of His Sanctuary.'

INDIANA.—The Rev. Mr. Birchmore writes from Muncie that, "though there is no special interest in that place in religious subjects, yet a few months ago Bishop Knickerbacker confirmed eight, and that at his recent visit, October 12th, good congregations were present. The great need of the parish (called 'Grace') is a new church building. The present edifice is one of the smallest and least satisfactory in the country. By close packing one hundred persons can be within it. A parish in order to grow must, after a season, have a new church, just as some shell-fish grow by casting the shell. Grace Church is in that condition. The most life is apparent at Newcastle, twenty miles south on the Fort Wayne & Louisville Railroad. There a few Church people were found by the Bishop in March last, and several Services have been held by the clergyman of Muncie. In consequence of his visits, three adults have been baptized, and ten were confirmed by the Bishop October 13th. A lot was selected during the Bishop's visit, and it is expected a small church will be erected in the course of a

few months. At Hartford City, twenty miles north of Muncie, on the same railroad, the Rev. Mr. Birchmore holds Services in the Presbyterian church once in four weeks. He can do this only on a week-day. Yet the congregations are good, the singing excellent, and the Service is now conducted by the people as though they had known it for years. Hartford City is the county seat of Blackford County. It has a population of 1,500. Among these there are only two communicants of the Church. Newcastle is the county seat of Henry county. It has 3,000 population. There are in the St. James' Mission fifteen communicants. Muncie is the county seat of Delaware County. It contains 6,000 population. Anderson, another county seat, is eighteen miles west, having a population of 4,000. Portland, Winchester and Union City, each with a population of 3,000, are but little further off north-east and east. About 20,000 people are easily reached by the Missionary living in Muncie, if only they would hear. In Muncie there are forty communicants, though seventy have been on the register; thirty have died or removed. Any aid given to Muncie or to Newcastle will bear good fruit eventually."

TENNESSEE.—Our Missionary in the Colored work at Bolivar, writes: "I am proud to say there has been a decided change in our mission work this year at St. Philip's. The congregation at best can do but little, but there has been more done this year than in two years preceding. Though they are all poor, they certainly have done according to their ability. They are all prompt in their attendance at divine worship, at the same time show that they have come with prepared minds, since they take part in the Service, in reading the Psalter, the chants, the prayers. So attentive are they that always the most perfect order is kept; while at worship all seem to get on in peace and love one with another, even in their homes as they are in the church. We have indeed been all this year so well attended, having the denominations to take part with us in worship. Their ministers often come with them; these seem to be as attentive and to be as much interested as we are. Indeed we are doing well. There has been much done to improve the building. The main building has been ceiled with yellow pine,

oiled and varnished, which indeed makes the house beautiful when lighted at night. I have had the vestry-room ceiled but not varnished, being not able to do so. I fear it will be some time before we can have it done, if done by our communicants, knowing as I do their inability; this is a burden not only to them but to me. Since we are not able to finish the work begun, and that which is needed to preserve and make it comfortable, nor to do much to carry on the work, although we have been and purpose doing what we can, both for St. Philip's and elsewhere, may God help us in the cause of CHRIST by opening the hearts of the more fortunate of our brethren, that they being made to know our zeal, our needs, may gladly distribute to our necessity. Without this aid we can do little. We do look to the Church at the North for the blessings we now enjoy—the House of worship, the preaching of the Gospel, together with others which we have through our friends. I would God I were able to give you a full illustration of the gratitude I and my church feel towards the Church at the North. We are truly thankful, and from the great deep of our hearts do tender you our gratitude for the many blessings we enjoy and have received from it. And now may the blessing of God rest upon you always."

INDIAN TERRITORY.—A correspondent in Vinita writes of an opportunity for new work where the exigency is very great and the nature of the work exceedingly interesting. Will not the devoted young man appear who will volunteer to respond to this Macedonian cry? "At Prairie City we have the children for a school, and the people to fill a church, but not one place where they can meet or any one to care for their souls. I know only too well where one can find plenty of Christian work. If he comes and looks he will take my word for the sad need of Prairie City for Christian help. I have lived in this country five years and know much about the people and the country. They have begged help for the school and church, and though they are not Church members, they would welcome any denomination of Christians that would show an interest in their children. This people have a fine country, and citizenship here means being one of a large stock company, able to

pay all public officers without taxation. We have over a thousand adopted citizens, men who have come from far and near and married Cherokee girls. We have many beautiful educated girls, and if a young minister would come among us to be one of us, then the way to good work would be established. He could hold church property, schools, etc., in his own right and have as much land as he wanted for any purpose. I give you this information hoping you can induce some young minister to come at least to be one of us, if the Spirit should move him to do so. If I can get the funds to build the Prairie City school-house and have rooms for a minister added, won't you be good enough to try and find the young minister wanted? He must be a thorough Missionary."

WESTERN TEXAS.—The Rev. Mr. Stanley writes from Mason, giving an account of a recent visitation of the Bishop and some items of interest in regard to his work: "After a wearisome ride of more than two hundred miles through heat and dust in a Texas jerkey from Abilene, the Bishop arrived in Mason October the 16th, and on the 19th Sunday after Trinity preached twice, gaining the admiration and good will of the community. At the close of the morning sermon he administered the rite of Confirmation to ten candidates. By this visitation he greatly strengthened the hands and encouraged the spirit of his clerically isolated Missionary.

"At Mason two citizens (one not a Churchman) have presented us a church lot, the estimated value of which is \$500. Others have given money and promises which, being supplemented by a promise of help from the Bishop, have encouraged us to begin the erection of a building where the LORD may be worshipped 'in the beauty of holiness.' On the 21st ult. the Bishop, accompanied by myself, went to Llano, where he preached twice and confirmed two persons. The class would have been larger, but for two days preceding the earth had been drenched, the rain falling steadily for fifty hours. Llano is a county town of 800 inhabitants, in which there is but one house of worship, built and used by the various denominations. This house was cheerfully given us for Services. Both morning and evening it was filled to overflowing. As always, the Bishop

by his convincing preaching and personal magnetism made a profound impression for the Church. We expect soon to undertake the building of a church in Llano as circumstances are most favorable in our behalf. I have during the past year visited other towns as opportunity offered, where the people have gladly heard the truth as 'this Church' teaches it. The above have been the results of less than a year's labor in this truly virgin soil for the Church. We are convinced that *now* is the Church's opportunity in this broad field extending from the Colorado on the east to the Rio Grande on the west. But if we delay at *this* time to occupy and possess the land, sectarianism will gain so firm a foothold that it will stand more and more in the way of the introduction and growth of the Church. Distances between places and expensive and wearying modes of conveyance make the life of a Missionary no easy one. I have tried to do what I could, but being one in the midst of thousands, isolated as I am, with no brother clergyman within two hundred miles of me, I can only in my loneliness, from the depths of my heart, pray the LORD of the harvest to send more laborers into the field.

"Permit me through you to return my unfeigned thanks to the Woman's Auxiliary in general, and to Miss Emery and the Branch Auxiliary of the Cathedral at Albany, N. Y., in particular, for their very great kindness to me and mine.

"In hours of trial and weariness I am encouraged and made happy in the thought of the prayers and sympathies of these Christian women in the unity of the faith."

IDAHO.—The Rev. Mr. Crook sends an appreciative message from Boise City: "I have but just returned from a month's hard constant travel over five hundred miles in horrid stage coaches. My field, which in report is called by the name of the principal Church centre, 'St. Mark's, Idaho City,' lies in a radius of eighty miles from Boise, where I have whatever of a home my nomadic life permits. I have visited eight towns and one penitentiary, held Services in seven towns, and travelled much on the Bishop's annual tour. I am strictly pastor at the Idaho, Idaho Basin—three towns, but visit monthly, quarterly or semi-annually every little place where the Bishop makes his annual appointments for seventy-five miles

round Boise City. Of course this spreads me out very thinly, but there is not means enough to put another man in the field. One thing which encourages me is this: Bishop Tuttle never says 'Go!' He always says 'Come!' for he is ever in the van for enduring hardship, for doing uninviting work, for zeal, for exhibition of the true love of GOD, and of his fellowmen for CHRIST's sake. One feels stronger, and wants to live better, and work harder after a trip with such a man. Keen in business, powerful in preaching, earnest for uplifting men to the ideal of Christianity; his life is a sermon which is often the first means of attracting men to the Church of God."

WASHINGTON TERRITORY.—From Pomeroy, Garfield County, the Rev. Mr. Greene writes: "Pomeroy is a little town of about 300 or 400 inhabitants. It is the county seat of Garfield County, and it is located about midway between Dayton and Lewistown in Idaho. We have a beautiful little church at this point, though I regret to say it is not quite finished, nor are we entirely free from debt. We owe some \$200, and besides we need a fence to protect the church from the cattle, a carpet to make the place comfortable in winter, and a bell to insure prompt attendance at the Services. Our little Sunday-school have undertaken to provide the bell, but I am of the opinion that it will be some time before the plan is realized unless we receive aid from some other source. The bell I presume will cost about \$200, and we have only about \$5. The people are interested and doing what they can, and under present circumstances we can expect no more.

"Dayton has about 2,500 people, is on the railroad, and at the terminus of the branch running from Wallula junction to that point. We have no church building there but are holding Services in a building used for school purposes during the week. The Misses Fair are in charge of the school, which has an intermediate and kindergarten department. The school is not doing as well this term as last, the result of prejudice and hard times. The distance between Pomeroy and Dayton is twenty-eight miles, and as there is no railroad communication, we are obliged to make it by stage. The journey is rough, trying, and often dangerous. We have made the journey during

dust storms when the dust was from thirty to fifty feet high and so dense you could not see five feet in front of you. We are obliged to wear a rubber coat and overalls, and even then with this precaution the dust will work under and both disfigure and destroy our clothing. I think a lady or gentleman at the East would laugh if they were to see how funny a Missionary looks in his novel attire, particularly when he is covered so thickly with dust that he is barely recogniz-

able. But we are not unhappy or discontented; we remember our commission and take pleasure in doing our duty to the best of our ability. However, if we had our own conveyance it would be better and easier than making the journey by stage, as we are obliged to travel the distance twice a month. We ought to have a church at Dayton, and rectory at Pomeroy. We have no Sunday-school at Dayton, but think we shall shortly organize one."

ACKNOWLEDGMENTS

OF THE COMMITTEE FOR DOMESTIC MISSIONS.

N. B.—In remitting to the Treasurer, WM. BAYARD CUTTING, 22 Bible House, New York, always mention the DIOCESE, as well as the PARISH, from which the Contribution has been forwarded. All Money Orders should be drawn on Station D.

The Treasurer of the Domestic Committee acknowledges the receipt of the following sums from September 1st to December 1st, 1884.

NOTE.—In the following acknowledgments wherever the abbreviation "Wo. Aux." precedes an amount, the offering is through a branch of the Woman's Auxiliary. The local Parish or Diocesan name of the branch organization is here omitted in order that thereby space may be saved for reading matter.

FOR DOMESTIC MISSIONS.

ALBANY.		CHICAGO.	
<i>Albany</i> —All Saints'.....	22 08	<i>La Grange</i> —Emmanuel Church.....	10 00
<i>Delhi</i> —"Anonymous".....	20 00	<i>Waukegan</i> —Christ Church.....	26 25
<i>Herkimer</i> —Christ Church.....	3 50		36 25
<i>Hoosick Falls</i> —St. Mark's.....	31 00		
<i>Johnstown</i> —St. John's.....	17 22		
<i>Troy</i> —Holy Cross S. S., Mite Chest, \$11; Miss T.'s Mite Chest, \$6.....	17 00		
<i>St. Barnabas</i> ' Chapel.....	9 21		
<i>St. John's</i> Chapel.....	30 00		
	150 01		
CALIFORNIA.		CONNECTICUT.	
<i>Saucelito</i> —Christ Church, Thank Offering, of which from S. S., \$3.50.....	18 50	<i>Brookfield</i> —St. Paul's.....	20 00
<i>Tustin City</i> —St. Paul's.....	10 00	<i>Danbury</i> —"G.".....	5 00
	28 50	<i>Guilford</i> —Christ Church.....	15 00
		<i>Hazardville</i> —"J. B. R.".....	8 70
		<i>Hartford</i> —Trinity Church, for deficiency.....	20 00
		"G. P. D.".....	25 00
		"M. C. G.," for deficiency.....	20 00
		<i>Meriden</i> —St. Andrew's.....	10 00
		<i>Norwalk</i> —"O.".....	10 00
		<i>Wallingford</i> —St. Paul's.....	100 00
		<i>Watertown</i> —"Friend of Missions".....	293 70
CENTRAL NEW YORK.			
<i>Big Flats</i> —St. John's.....	1 00		
<i>Cayuga</i> —St. Luke's.....	5 45		
<i>Ellenburgh</i> —Mission.....	56		
<i>Ithaca</i> —St. Paul's.....	22 90		
<i>Jordan</i> —Christ Church S. S.....	12 28		
<i>Manlius</i> —Christ Church.....	4 00		
<i>Ovid</i> —Mission S. S.....	8 56		
<i>Oneida</i> —St. John's.....	5 70		
<i>Onwego</i> —Christ Church, Branch Wo. Aux.....	5 00		
<i>Onego</i> —St. Paul's.....	8 15		
<i>Rome</i> —Zion.....	35 80		
<i>Seneca Falls</i> —Trinity Church.....	85 00		
<i>Skaneateles</i> —St. James', Branch Wo. Aux.....	7 15		
<i>Union Springs</i> —Grace.....	1 00		
<i>Utica</i> —Grace, of which from S. S., \$30; "First Fruits," \$59.....	122 29		
Calvary.....	1 50		
<i>Westmoreland</i> —Gethsemane.....	5 35		
<i>Willard Mission</i>	9 21		
	340 90		
CENTRAL PENNSYLVANIA.		DELAWARE.	
<i>Carbondale</i> —Trinity Church S. S., Girls' Basket Society.....	20 00	<i>New Castle</i> —"A Friend," for deficiency.....	25 00
<i>Lawrenceville</i> —St. John's.....	5 00	"S. B. R.," for deficiency.....	10 00
<i>Lebanon</i> —St. Luke's.....	226 49	<i>Wilmington</i> —St. Andrew's.....	15 00
<i>Paradise</i> —Mite Chest 13.869.....	25 00		50 00
<i>South Bethlehem</i> —Church of the Nativity.....	24 78		
<i>Tioga</i> —St. Andrew's.....	15 00		
<i>Towanda</i> —Christ Church.....	21 50		
	377 77		
		EASTON.	
		<i>Anne Arundel and Howard Cos.</i> —Trinity Church.....	34 75
		<i>Cecil Co.</i> —North Elk Parish, St. Mark's Chapel, Perryville, "A Member".....	2 50
		<i>Somerset Co.</i> —Coventry Parish.....	4 00
			41 25
		GEORGIA.	
		<i>Marietta</i> —St. James', for deficiency.....	20 00
		IDAHO.	
		<i>Lewiston</i> —Church of the Nativity.....	11 50
		IOWA.	
		<i>Chariton</i> —St. Andrew's.....	3 45
		<i>Decorah</i> —Grace.....	4 69
		<i>Des Moines</i> —"Miss E. A. G.," through Wo. Aux.....	1 50
		<i>Fort Madison</i> —Hope Church.....	3 75
		<i>Newton</i> —"F. M. R.".....	10 00
		<i>Ottumwa</i> —St. Mary's.....	18 40
		<i>Waterloo</i> —Christ Church.....	2 00
		<i>Waverly</i> —St. Andrew's.....	4 45
			48 27

KANSAS.			
<i>Girard</i> —St. John's.....	3 00	<i>Rahway</i> —St. Paul's.....	18 00
		<i>Trenton</i> —Trinity Church.....	47 00
KENTUCKY.			114 75
<i>Georgetown</i> —Church of the Holy Trinity, for deficiency.....	4 05	NEW YORK.	
<i>Harrodsburg</i> —St. Philip's.....	3 50	<i>Castleton</i> —St. John's.....	31 71
<i>Louisville</i> —Christ Church, "B. F. F.".....	20 00	<i>Cold Spring</i> —St. Mary's S. S.....	11 00
<i>Versailles</i> —St. John's, for deficiency.....	4 50	<i>Fordham</i> —St. James', through Wo. Aux.....	56 25
		<i>Irrington</i> —St. Barnabas'.....	25 00
	32 05	<i>Montrose</i> —Divine Love.....	2 80
LONG ISLAND.		<i>New York</i> —Grace Chapel S. S., for salary of Rev. J. M. McBride.....	150 00
<i>Brooklyn (Heights)</i> —Grace Parish Mite Chests.....	23 72	Holy Communion.....	300 00
St. Matthews', "A Member".....	7 00	Incarnation, "A Member".....	100 00
<i>Newton</i> —St. James', Mite Chest.....	3 00	St. Clement's, of which from "G.", \$250; Mite Chest 9,654, \$12.....	262 00
<i>Rockaway</i> —Trinity Church.....	75 17	St. John's Chapel, Miss Grace Wilkes, \$25; Miss Harriet King Wilkes, \$25.....	50 00
<i>Smithtown</i> —St. James'.....	10 15	St. Michael's, through Wo. Aux., for North Dakota.....	6 60
"J. M.".....	100 00	Transfiguration.....	20 00
	219 04	"C. W. O.", \$200; "L. H. O.", \$200.....	400 00
MAINE.		"X".....	10 00
<i>Augusta</i> —St. Mark's.....	20 47	Miss Alice Keteltas.....	20 00
<i>Brunswick</i> —St. Paul's.....	24 35	Miss E., Mite Chest.....	1 76
<i>Gardiner</i> —Christ Church.....	25 00	Miss Laight.....	10 00
	69 82	"Mrs. J. M.".....	500 00
MARYLAND.		"J. C. S.".....	5 00
<i>Anne Arundel Co.</i> —St. James' Parish, St. James' Church.....	17 65	Through "Churchman".....	5 20
St. James' Parish, St. Mark's Chapel.....	2 88	<i>Rhinecliff</i> —Ascension.....	10 00
<i>Baltimore</i> —St. Paul's.....	25 00	<i>Staatsburg</i> —St. Margaret's.....	5 00
<i>Baltimore Co.</i> —St. Thomas' and Chapel.....	3 00	<i>Tarrytown</i> —"Mrs. J. R. S.".....	10 00
<i>Catonsville</i> —St. Timothy's.....	25 00	Christ Church.....	11 48
<i>Harford Co.</i> —Churchville Parish.....	3 00	<i>Yonkers</i> —"Mrs. J. H. C.".....	14 00
<i>Prince George's Co.</i> —St. Paul's Parish, for deficiency.....	18 00	St. Paul's.....	93 33
<i>Towson</i> —"A Layman".....	12 50	"V. C.".....	7 00
<i>Washington</i> —Soldier Home.....	10 00	<i>West New Brighton</i> —Ascension.....	55 41
<i>Branch Wo. Auxiliary</i>	10 00	<i>West Chester</i> —St. Peter's.....	85 13
	127 03		2,258 67
MASSACHUSETTS.		NORTH CAROLINA.	
<i>Amherst</i> —Grace.....	25 20	<i>Beaufort Co.</i> —Trinity Church.....	5 00
<i>Brookline</i> —"M. E. V.", for deficiency.....	5 00	Zion.....	25
"Thank Offering".....	100 00	<i>Greenville</i> —St. Paul's.....	6 78
<i>Greenfield</i> —St. James'.....	16 77	<i>Lenoir</i> —St. James'.....	1 00
<i>Housatonic</i> —Mite Chest.....	2 25		13 03
<i>Longwood</i> —Church of Our Saviour.....	15 00	NORTHERN NEW JERSEY.	
<i>Salem</i> —Grace.....	65 23	<i>Greenville</i> —Grace.....	5 00
<i>Waltham</i> —Christ Church.....	15 00	<i>Montclair</i> —St. Luke's.....	65 01
<i>Woods Holl</i> —Church of the Messiah.....	244 46	<i>Morristown</i> —Church of the Redeemer.....	89 94
<i>Worcester</i> —All Saints'.....	47 58	Mary, John and George Gibson.....	75
	536 49	<i>Orange</i> —Grace, for deficiency.....	50 00
MINNESOTA.		Mite Chest 1,579.....	5 00
<i>Minneapolis</i> —Branch Wo. Aux., Offering at Meeting in St. Paul's, \$6.63; General Meeting, \$3.17.....	9 80	<i>South Orange</i> —Holy Communion.....	50 00
<i>Northfield</i> —All Saints'.....	5 52	Woman's Missionary League, "A Member," for salary of Miss Barr.....	5 00
<i>Zumbrota, Pine Island and Forest Mills</i>	10 00		270 70
	25 32	OHIO.	
MISSISSIPPI.		<i>Cleveland</i> —St. Mary's.....	5 70
<i>Oxford</i> —St. Peter's.....	8 15	St. James'.....	13 06
<i>Vicksburg</i> —Church of the Holy Trinity.....	33 75	<i>Collamer</i> —St. Paul's.....	11 00
	41 90	<i>Geneva</i> —Christ Church S. S.....	1 30
NEVADA.		<i>Mount Vernon</i> —St. Paul's.....	9 23
<i>Virginia City</i> —Bishop Whitaker, for deficiency.....	100 00	<i>Tuppers Plains</i> —"C. P. J.".....	1 00
		<i>Wooster</i> —St. James'.....	3 00
		<i>Youngstown</i> —St. John's.....	10 00
			54 29
MISSOURI.		PENNSYLVANIA.	
<i>St. Louis</i> —Christ Church.....	10 00	<i>Bristol</i> —"Mrs. M. M.".....	5 00
NEW HAMPSHIRE.		<i>Lower Merion</i> —St. John's.....	182 44
<i>Concord</i> —"X. Y. B.".....	10 00	<i>Morton</i> —Atonement.....	1 00
<i>Claremont</i> —Union Church.....	2 50	<i>Philadelphia</i> —St. Jude's, through Wo. Aux., for salary of Sisters in Good Samaritan Hospital, Oregon.....	14 00
<i>Portsmouth</i> —St. John's, additional.....	1 00	St. Stephen's.....	180 71
<i>Tilton</i> —Trinity Church.....	6 00	(Chestnut Hill)—St. Paul's.....	128 86
"K.".....	20 00	(Germanstown)—St. Peter's.....	8 50
	39 50	(Kingessing)—St. James'.....	15 00
NEW JERSEY.		(Manayunk)—St. David's.....	36 65
<i>Atlantic City</i> —Ascension.....	5 25	(North Liberties)—St. John's.....	5 20
<i>Little Silver</i> —St. John's Chapel.....	4 00	"C. C. B.", for deficiency.....	25 00
<i>Merchantville</i> —Grace.....	3 50	"H. S." and "E. N. B.".....	35 00
<i>New Brunswick</i> —St. John Evangelist's, Mite Chest.....	2 00	Episcopal Hospital, Wm. Welsh Bible Class, through Miss Buchanan, teacher.....	5 00
<i>Princeton</i> —Trinity Church, of which from "F. D. L.", \$25.....	35 00	Branch Wo. Aux., for salary of Sisters in Good Samaritan Hospital, Oregon.....	5 10

Radnor—St. David's.....	33 90
Upper Providence—St. Paul's Memorial.....	3 50

1,684 86

PITTSBURGH.

Brownsville—Christ Church.....	25 00
(West)—St. John's, "A Communicant".....	10 00
Erie—St. Paul's.....	61 30
Pittsburgh—Calvary, of which from Mite Chest 18,193, \$2.10.....	47 65

143 95

RHODE ISLAND.

Bristol—St. Michael's.....	50 00
Jamestown—Through Wo. Aux., for Domestic salary fund.....	1 50
Providence—Mite Chest 1,192.....	7 00
Wakefield—Ascension, through Wo. Aux., for Miss Barr's salary.....	5 00

63 50

SOUTH CAROLINA.

Berkeley—Upper St. John's, Epiphany.....	13 85
Charleston—"Two Ladies".....	1 00
Edisto Island—Trinity Church.....	5 00

19 85

SOUTH DAKOTA.

Cheyenne—St. John's.....	4 78
St. Stephen's.....	2 50

7 28

SOUTHERN OHIO.

Cincinnati—Christ Church, "J. T. C.", thro' Wo. Aux.....	5 00
St. Paul's, through Wo. Aux.....	24 50
(Walnut Hills)—Advent, through Wo. Aux.....	34 68
Circleville—St. Philip's, through Wo. Aux.....	7 89
Columbus—Church of the Good Shepherd.....	7 35
Marietta—St. Luke's.....	8 30
Portsmouth—All Saints', through Wo. Aux.....	9 60
Worthington—St. John's, "Earnest Workers," through Wo. Aux.....	2 00

99 32

SPRINGFIELD.

Springfield—St. Paul's.....	18 31
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TENNESSEE.

Bolivar—St. Philip's.....	3 00
Sewanee—St. Paul's S. S. on the Mountain.....	5 00
Somerville—"A daughter of the Church".....	5 00

13 00

VERMONT.

Rutland—Vermont Branch Wo. Aux.....	50 00
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VIRGINIA.

Charlottesville—Christ Church.....	57 00
Clarke Co. (Milwood)—Christ Church.....	19 00
Hanover Co.—St. Paul's.....	5 00
Leesburgh—St. James'.....	15 00
Liberty—West Russell Parish, "L".....	10 00
Heber Parish, St. John's.....	12 50
Ottawa—"Four ladies," for deficiency.....	3 00
Plattsburgh—St. Stephen's Church and S. S.....	5 00

126 50

WASHINGTON MISSION.

Olympia.....	5 50
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WESTERN MICHIGAN.

Albion—St. James', through Wo. Aux., for Domestic Salary Fund.....	1 54
Coldwater—St. Mark's.....	2 75
Greenville—St. Paul's S. S.....	1 40

5 69

WESTERN NEW YORK.

Brockport—St. Luke's.....	5 35
Buffalo—Grace.....	43 80
St. John's.....	50 00
St. Mary's.....	2 00
Corning—Christ Church.....	20 52
Geneva—St. Peter's, Mite Chest.....	23 95
Trinity Church, Mite Chest.....	5 85
Jamestown—St. Luke's.....	1 28
LeRoy—St. Mark's S. S.....	8 37
Lockport—Grace.....	43 00
Pittsford—Christ Church.....	2 13
Newark—St. Mark's.....	11 67
Rochester—Christ Church.....	106 74
St. Luke's, of which from Woman's Missionary Association, \$134.20.....	176 17
"H. S. M.", one of a thousand, for deficiency.....	75 00
Sodus—St. John's.....	2 12
Towanda—St. Mark's.....	2 25
Watkins—St. James', of which from S. S., \$2.54.....	12 54

592 74

WESTERN TEXAS.

Groesbeck—Trinity Church, for deficiency....	4 00
San Antonio—St. Mark's Cathedral.....	65 50

69 50

WEST VIRGINIA.

Shepherdstown—Trinity Church.....	9 15
Wheeling—St. Matthew's, "M. E. B.", for deficiency.....	5 00

14 15

WISCONSIN.

Milwaukee—L. H. Kissam.....	11 00
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LEGACIES.

N. Y., New York—Estate of Miss Mary Burr.....	21,211 11
Estate of Miss Margaret Burr.....	22,011 11
"Charlotte Rhodes.....	2,000 00
Vt., Middlebury—Eliza H. Platt.....	83 00
Md., Baltimore—Estate of Mrs. Amelia C. Hinks.....	487 50

45,792 72

ENGLAND.

London—"J. DeB. S.", \$5; "M. Z. S.", \$5; "B. F. S.", \$5; "M. M. S.", \$5, for deficiency.....	20 00
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MISCELLANEOUS.

Interest on Investments.....	311 16
Proportion of General Mission Offerings (see page 12).....	938 85
Designated Offerings.....	12 00

1,262 01

Receipts for the three months.....	\$54,273 62
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DESIGNATED FOR WORK AMONG THE COLORED PEOPLE.

ALBANY.

Cooperstown—Christ Church.....	13 00
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CENTRAL NEW YORK.

Oxford—St. Paul's, through Wo. Aux., for salary of teacher at Mobile.....	5 00
Third Missionary District, through Wo. Aux., for salary in Mobile.....	14 50

19 50

DELAWARE.

Wilmington—St. Andrew's.....	10 00
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EASTON.

Cecil Co.—North Elk Parish, Perryville, St. Mark's Chapel, "A Member".....	2 50
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LONG ISLAND.

Brooklyn—"In Memoriam".....	5 00
Islip—St. Mark's.....	8 14
Little Neck—Zion, for education of Colored People.....	68 84

81 98

MARYLAND.

Baltimore—St. James', First African Church.....	10 00
Baltimore Co. (Glencoe)—Immanuel Church.....	8 50
Howard and Anne Arundel Cos.—Trinity Parish.....	85 00

53 50

MASSACHUSETTS.		PENNSYLVANIA.	
<i>Stockbridge</i> —St. Paul's.....	39 75	<i>Philadelphia</i> —"A. E.".....	5 00
<i>Salem</i> —St. Peter's, \$25; Boston, St. Matthew's, \$4; St. Paul's, \$5; Andover, Christ Church, \$2; Newton Lower Falls, "A Lady," \$2; Boston, Trinity Church, \$22.02; through Wo. Aux., for Mrs. Payne's salary.....	60 02	(Lower Dublin)—All Saints'.....	14 33
	99 77	PITTSBURGH.	19 33
MICHIGAN.		<i>Kittanning</i> —St. Paul's, through Wo. Aux., for salary of teacher, Mobile, Ala.....	3 34
<i>Detroit</i> —St. John's, through Wo. Aux., for Mrs. Jennings' salary.....	12 50	<i>Pittsburgh</i> —St. James', through Wo. Aux., for work in Mobile, Ala.....	1 67
St. Paul's, Miss W. J. Chittenden, through Wo. Aux., for Mrs. Jennings' salary.....	5 00	Trinity Church.....	22 23
<i>Port Huron</i> —Grace, through Wo. Aux., for Mrs. Jennings' salary.....	5 00		27 29
NEW HAMPSHIRE.		RHODE ISLAND.	
<i>Concord</i> —"X. Y. Z.".....	10 00	Branch Wo. Aux., for Mrs. Brent's salary....	37 50
<i>Keene</i> —St. James' S. S.....	5 00	VERMONT.	
	15 00	Branch Wo. Aux., Annual Meeting at Trinity Church, Rutland, for Colored Schools in Georgia.....	25 00
NEW JERSEY.		Through Branch Wo. Aux., for Colored Schools in Georgia.....	30 54
<i>Little Silver</i> —St. John's Chapel.....	4 48		55 54
<i>Salem</i> —St. John's.....	14 36	WESTERN NEW YORK.	
<i>Trenton</i> —St. Paul's S. S.....	10 00	<i>Buffalo</i> —St. Paul's.....	60 00
	28 84	<i>Geneva</i> —Mrs. Com. Swift, through Wo. Aux., for Mrs. Miles' salary.....	2 50
NEW YORK.		<i>Hornellsville</i> —Christ Church, through Wo. Aux., for Miss Johnston's salary, Alabama.....	5 00
<i>Red Hook</i> —Christ Church.....	10 25	<i>Rochester</i> —Church Home.....	10 00
<i>Yonkers</i> —"V. C.", \$3; Mrs. J. H. C., \$6.....	9 00	Branch Wo. Aux., special fund, for Miss Johnston's salary, Alabama.....	27 50
	19 25		105 00
OHIO.		MISCELLANEOUS.	
<i>Sandusky</i> —Grace, of which through Wo. Aux., for Colored Schools, Georgia, \$25.....	40 00	Interest on Investments.....	16 40
		Receipts for the three months.....	\$666 90

DESIGNATED FOR WORK AMONG INDIANS.

ALBANY.		Townsontown—Trinity Church S. S., for "Dr. Hoff" Scholarship		13 60
Cooperstown—Christ Church.....	12 00	Western Run Parish—Dr. Charity.....	2 00	37 35
Ilion—St. Augustine's, through Wo. Aux.....	5 00			
Potsdam—Trinity Church, of which from Miss Lavinia Clarkson, for "Thos. Streathfield Clarkson" Scholarship, \$60; "Levinus Clarkson" Scholarship, \$60.....	149 70			
	166 70			
CENTRAL NEW YORK.		MASSACHUSETTS.		
Baldwinsville—Grace.....	3 68	Boston Highlands—St. James', "A Member," for "Louise" Scholarship.....	60 00	
CENTRAL PENNSYLVANIA.		Jamaica Plain—St. John's, for Bishop Hare's work.....	50 00	
Brookland—All Saints'.....	2 25	Lawrence—Grace S. S., for "Lawrence" Scholarship.....	60 00	
Mauch Chunk—St. Mark's.....	26 87	Melrose—Trinity Church S. S., of which for Boarding School for Girls, \$3.....	8 00	
	29 12	Newburyport—St. Paul's, of which for "D. P. Page" Scholarship, \$30.....	45 00	
CONNECTICUT.		Salem—St. Peter's, through Wo. Aux.....	39 00	
East Haddam—St. Stephen's S. S., for "St. Stephen's" Scholarship.....	30 00	Stockbridge—St. Paul's, of which for Scholarship No. 41, "All Saints' Day," \$60; thro' Oak League, \$12.....	72 00	
Hartford—"G. P. D.".....	25 00	Ashfield, St. John's, \$3; Boston, St. Mark's, \$3; Dorchester, St. Mary's, \$3; Pittsfield, "E. S. N.," \$20; Charlestown, St. John's, St. John's Guild, \$10; through Wo. Aux., for Paul Caryl Zotom's salary.....	39 00	
	55 00	"Miss M. K. A. S.," through Wo. Aux., for "Mary Kent" Scholarship.....	30 00	
DELAWARE.			403 00	
New Castle—Immanuel Church, of which from S. S., for Bishop Hare's Indian School, \$68.38.....	79 17	NEW JERSEY.		
Wilmington—St. Andrew's.....	10 00	Jersey City—St. Matthew's S. S., for "Mary Abercrombie" Scholarship.....	60 00	
	89 17	Plainfield—Holy Cross, through Wo. Aux., for Indian freight.....	3 00	
EASTON.		Salem—St. John's.....	19 35	
Cecil Co.—North Elk Parish, Perryville, St. Mark's Chapel, "A Member".....	2 50	Trenton—St. Paul's S. S.....	11 00	
LONG ISLAND.			93 35	
Brooklyn—St. George's S. S., for "St. George's" Scholarship.....	60 00	NEW YORK.		
College Point—St. Paul's S. S., for Scholarship, one-third payment.....	20 00	New York—Grace, through Niobrara League, for Bishop Hare's Indian Mission, \$423.71; of which from Christ Church, Rye, for "Sarah Adams Bulkley" Scholarship, \$60; Mrs. J. H. Clark, Yonkers, \$5; St. James', Goshen, Miss Martha Wisner, \$10.....	497 71	
	80 00			
MARYLAND.				
Frederick—All Saints', 5 cent collection, thro' Indian Aid Association.....	13 25			
Glencoe—Immanuel Church.....	8 50			

St. Michael's, through Wo. Aux.	24 16
Transfiguration	10 00
"A Lady," through Wo. Aux., for endowment of "Walter Nichols Hart" Scholarship, for education of Indian youth	1,000 00
Yonkers—"V. C.", \$3; Mrs. J. H. C., \$6.	9 00
	1,540 87

NORTHERN NEW JERSEY.

Montclair—St. Luke's	5 00
Orange—Grace S. S., for Scholarship, St. Paul's School	30 00
Woman's Missionary League, for Scholarship	16 00

PENNSYLVANIA.

Philadelphia—Emmanuel Church, 5 cts. a week, "N. B."	50
St. Barnabas, for "Bishop Whipple" Scholarship, \$30; for "Bishop Hare" Scholarship, \$30.	60 00
St. Luke's	35 02
Through Indian Hope Association, of which from St. Matthew's, \$27.60; Grace, \$11; St. Jude's, \$35; St. Luke's, subscription, \$75; Advent, \$1; St. Mark's, \$2; Epiphany, \$1; Episcopal Hospital Missions, one-half annual, three Scholarships, \$90; St. Mark's, Frankford, \$4; St. Peter's, Germantown, "H. H. Houston" Scholarship, \$5.50.	252 10
"A. E."	5 00
"E. B. N.", for "Mary Amory Hare" Scholarship	30 00
(Bridesburg)—St. Stephen's, "A Member"	4 00
(Chestnut Hill)—St. Paul's	100 00
(Frankford)—St. Mark's, through Indian Hope Association	85 00
(Germantown)—St. Peter's, Mrs. Clement's School, through Wo. Aux., for "Pauline" Scholarship	20 00
(Lower Dublin)—All Saints'	14 33
	605 95

RHODE ISLAND.

Providence—St. John's S. S., for Scholarship, St. Mary's School	60 00
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CENTRAL NEW YORK.

Sherburne—Christ Church S. S., for Bishop Tuttle's School, Salt Lake	10 00
Utica—St. Luke's Memorial Church, for the Rev. J. J. Enmegahbowh	10 86

CENTRAL PENNSYLVANIA.

Carlisle—"B.", to aid in building a new Church for Oneida Indians	5 00
Lancaster—Miss Anne Atlee, for Sherman Coolidge Mission	20 00
Mauch Chunk—St. Mark's, for St. Augustine's Mission, Rev. C. E. Cummings, Mo.	27 05
Reading—Christ Cathedral, for Rev. C. E. Cummings	30 00
Williamsport—Christ Church, for Scholarship in Bishop Tuttle's School	40 00
	122 05

CONNECTICUT.

New Haven—St. Paul's, for Sherman Coolidge Mission	70 00
Norwich—Trinity Church, through Wo. Aux., for Hope School	20 00

KANSAS.

Atchison—Trinity Church S. S., for Scholarship, Ogden, Utah	10 00
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KENTUCKY.

Louisville—St. Paul's, through Wo. Aux., for Domestic Missionary boxes	22 85
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LONG ISLAND.

Astoria—Church of the Redeemer, for Bishop Seymour	25 00
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SOUTH CAROLINA.

Charleston—"Two Ladies"	2 00
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SOUTH DAKOTA.

Cheyenne Mission—St. Stephen's	1 50
St. John's	2 50
Crow Creek—Christ Church, for Bishop Hare's work	11 56
	15 56

SOUTHERN OHIO.

Delaware—St. Peter's, through Wo. Aux.	20 00
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VERMONT.

Brattleboro—St. Michael's	47 00
Guilford—Christ Church	8 00
	55 00

VIRGINIA.

Brandy Station—Ridley Parish, Christ Church, for Bishop Hare's work	6 09
Henrico Parish—Monumental, Missionary Aid Society	13 00
Moore Parish—Church of the Good Shepherd	3 30
Portsmouth—"A Friend"	5 00
	27 39

WESTERN MICHIGAN.

Grand Rapids—St. Mark's, Industrial Band, through Wo. Aux., for Bishop Hare's Indian Mission	25 00
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WEST VIRGINIA.

Charlestown—Zion	41 14
Weston—St. Paul's, Children's Society, through Wo. Aux., for salaries	2 50
	43 64

MISCELLANEOUS.

Interest on Investments	33 75
Interest on Investments, Bishop Whipple Hospital Fund	220 97
	254 72
Receipts for the three months	\$3,667 00

SPECIAL CONTRIBUTIONS.

Family Missionary Box, through Wo. Aux., for "F. C. Paddock" Memorial Hospital	9 54
Little Neck—Zion, for Rev. W. E. Webb	50 00
	84 54

MARYLAND.

Washington—U. S. Soldiers Home, of which for Infirm Clergy Fund, \$40; Clergymen's Insurance League, \$25	65 00
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MASSACHUSETTS.

Boston—Church of the Evangelist, through Wo. Aux., for furnishing Girls' School, Tacoma	20 00
(South)—St. Matthew's, "A Member," through Wo. Aux., for Church in Saginaw, Michigan	1 00
Cambridge—For Mrs. Buford's Hospital	5 00
Dedham—Church of the Good Shepherd, through Wo. Aux., for Lucy Lee Chickering Bed in "F. C. Paddock" Memorial Hospital	8 20
Fitchburg, Christ Church, \$10; Quincy, Christ Church, \$50; Roxbury, St. James', \$32.23; a Lady in N. H., \$5; through Wo. Aux., for rebuilding St. Mary's School	97 23
Jamaica Plain—St. John's, for Bishop Whipple	50 00
	181 43

MICHIGAN.

Detroit—St. John's, through Wo. Aux., for Bishop Whitaker, one-half Scholarship	30 00
Port Huron—Grace, through Wo. Aux., for Bishop Whitaker	5 00
	35 00

MISSOURI.

St. Louis—St. John's, for Bishop Dunlop	16 75
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NEW JERSEY.		
<i>Long Branch</i> —St. James' S. S., for "Mrs. Tuttle" Scholarship, St. Mark's School...	40 00	
<i>Woodbury</i> —Christ Church, "A Member," for Mrs. Buford's Hospital.....	3 00	
NEW YORK.		
<i>New York</i> —Ascension S. S., for Rev. C. E. Cummings.....	15 00	
(<i>Riverdale</i>)—Christ Church, for Bishop Whittaker.....	106 00	
Grace, C. L. W., for Bishop Walker.....	250 00	
Holy Communion, Mrs. E. H. Richards, through Wo. Aux., for Ascension School, Cove, Oregon.....	50 00	
St. Bartholomew's, "A Member," for Bishop Whipple, \$50; Bishop Elliott, \$50; Bishop Dunlop, \$50; Bishop Paddock, \$50.....	200 00	
Through Niobrara League, Mrs. J. R. Lockwood, for rebuilding Santee.....	50 00	
"A. R.", through Wo. Aux., for special uses of the Auxiliary.....	100 00	
A Friend, through Wo. Aux., for a New York Missionary.....	25 00	
Miss Sybil Carter, for Scholarship, Utah..	20 00	
<i>Matteawan</i> —St. Luke's, through Wo. Aux., for Domestic boxes.....	42 75	
<i>Rye</i> —Christ Church, through Wo. Aux., towards building Church for Oneida Indians at Green Bay.....	77 55	
NORTHERN NEW JERSEY.		936 30
<i>Bergen Point</i> —Trinity Church, "A Member," through Wo. Aux., for Scholarship in Utah.	10 00	
<i>Montclair</i> —St. Luke's, additional, for Alaska.	5 00	
<i>Morristown</i> —Church of the Redeemer, for Bishop Neely.....	29 00	
<i>Orange</i> —Grace, a Thank Offering for Bishop Browne, for Oneida Church.....	25 00	
OHIO.		69 00
<i>Cleveland</i> —St. Paul's, through Wo. Aux., for free bed in Mrs. Buford's Hospital.....	6 00	
<i>Medina</i> —St. Paul's, through Wo. Aux., for bed in Mrs. Buford's Hospital.....	5 00	
OREGON.		
<i>Milwaukie</i> —"J. S.", for Bishop Brown, for Oneida Church.....	5 00	
PENNSYLVANIA.		
<i>Philadelphia</i> —Church of the Mediator, "Two Members," for Bishop Whittaker.....	50 00	
St. Stephen's, through Wo. Aux., part purchase of Greek quilt toward buying horse for Minnesota Missionary.....	1 00	
(<i>Bustleton</i>)—St. Luke's Memorial, for Rev. B. B. Babbitt.....	17 96	
(<i>Germantown</i>)—Christ Church, of which for Bishop Hare, \$50; Bishop Morris, \$50... Rev. Jas. Saul, D.D., of which through Wo. Aux., for fuel, sewing, materials and omnibus fares for Miss Helen J. King, Richmond, Va., \$30; for Rev. Walter Johnson, Va., additional, \$100.....	100 00	
<i>Radnor</i> —St. David's, for Rev. Wm. Drane's work at Edenton, N. C.....	130 00	
	10 25	
<i>Westchester</i> —Church of the Holy Trinity, "A Member," through Wo. Aux., for Mrs. Buford's personal use.....	300 00	
SOUTHERN OHIO.		609 21
<i>Cincinnati (Walnut Hills)</i> —Advent, through Wo. Aux., for Mrs. Buford.....	50 00	
(<i>Riverside</i>)—Atonement, through Wo. Aux., for endowment of child's bed in "Fanny C. Paddock" Memorial Hospital.....	1 00	
<i>Dayton</i> —Christ Church, through Wo. Aux., of which for Child's Hospital, \$2; "F. C. Paddock" Memorial Hospital, \$1.....	3 00	
<i>Ironton</i> —Christ Church, through Wo. Aux., for Eastern free bed in "Fanny C. Paddock" Memorial Hospital.....	3 00	
<i>Oakley</i> —St. Mark's, through Wo. Aux., for elevator in "Fanny C. Paddock" Memorial Hospital.....	1 00	
TENNESSEE.		58 00
<i>Sewanee</i> —St. Paul's S. S. on the Mountain, for Bishop Elliott, from Mrs. C. B. Elliott...	5 00	
<i>Somerville</i> —A daughter of the Church, for Rev. Milnor Jones, N. C.....	5 00	
TEXAS.		10 00
"A Friend," through Wo. Aux., for the Church at the farther end of Red Lake, Minn.....	10 00	
WESTERN NEW YORK.		
<i>Batavia</i> —St. James', for American Church Building Fund.....	23 93	
<i>Bath</i> —St. Thomas', for American Church Building Fund.....	10 00	
<i>Brookport</i> —St. Luke's, for American Church Building Fund.....	4 12	
<i>Buffalo</i> —St. John's, for American Church Building Fund.....	5 00	
<i>Canandaigua</i> —St. John's, for American Church Building Fund.....	12 82	
<i>Corning</i> —Christ Church, of which through Wo. Aux., for "Fanny C. Paddock" Memorial Hospital, \$23.68; for American Church Building Fund, \$7.55.....	31 23	
<i>Geneva</i> —St. Peter's, for American Church Building Fund.....	12 21	
<i>Lyons</i> —Grace, for American Church Building Fund.....	6 11	
<i>Mt. Morris</i> —St. John's, for American Church Building Fund.....	3 77	
<i>Rochester</i> —Epiphany, for American Church Building Fund.....	7 37	
St. Luke's, for American Church Building Fund.....	47 31	
St. Paul's, for American Church Building Fund.....	18 17	
<i>Watkins</i> —St. James', for American Church Building Fund.....	3 42	
	185 46	
MISCELLANEOUS.		
Interest on Investments, for Oregon Jurisdiction.....	7 88	
Receipts for the three months.....	\$2,594 33	

ANALYSIS OF RECEIPTS.

For Domestic Missions, of which from Legacies, \$45,792.72.....	\$54,273 62
Designated for Work among Colored People.....	666 90
Designated for Work among Indians.....	3,667 00
Special Contributions.....	2,594 33
	<u>\$61,201 85</u>

STATEMENT.

Amount asked for by the Board of Managers in the Advent and Epiphany Appeal for Domestic Missions, including Work among the Indians and Work among the Colored People of the South, for the fiscal year closing with August 31st, 1885.....	\$192,150 00
Deficiency August 31st, 1884.....	42,171 65
Receipts for three months, exclusive of Specials.....	\$234,321 65
	58,607 52
Amount required from December 1st, 1884, to September 1st, 1885.....	<u>\$175,714 13</u>

CORRECTION.—In the November and December number of THE SPIRIT OF MISSIONS, page 711, St. Luke's Church, Germantown, Philadelphia, Pa., should read \$406.30, instead of \$58.50; and St. Luke's Church, Philadelphia, should read \$1,344.04, instead of \$1,691.84.

FOREIGN DEPARTMENT.

Committee for Foreign Missions.

The Rt. Rev. H. POTTER, D.D., LL.D., *Chairman.*

Rev. H. Dyer, D.D.,
" E. A. Hoffman, D.D.,
" J. H. Eccleston, D.D.,
" Geo. Williamson Smith, S.T.D.,
" Henry Y. Satterlee, D.D.,
" Jacob S. Shipman, D.D., D.C.L.,
" Charles H. Hall, D.D.

Mr. F. S. Winston,
" Lemuel Coffin,
" James M. Brown,
" Cornelius Vanderbilt,
" R. Fulton Cutting,
" Jos. W. Fuller,
" C. M. Conyngham,
" Julien T. Davies,
" John H. Shoenberger.

Rev. JOSHUA KIMBER, *Secretary.*
23 Bible House, New York.

Mr. JAMES M. BROWN, *Treasurer.*
23 Bible House, New York.

Form of Bequest to Foreign Missions.

I give, devise, and bequeath, to the Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America, for Foreign Missions

Should it be desired, the words can be added: *For work in Africa, or China, etc., etc.*

JANUARY, 1885.

APPROPRIATIONS AND ESTIMATES.

"A jubilee shall that fiftieth year be unto you."

It was upon the 20th of August, 1835, that a special committee which had been appointed two days earlier, brought in a report to the "Board of Directors" of the Missionary Society recommending that "the Church herself, in dependence upon her Divine Head, and for the promotion of His glory, undertake and carry on in her character as the Church, and as the Domestic and Foreign Missionary Society the work of Christian Missions," and that "the appeal of the Church through the Board for the support of Missions, is made expressly to all baptized persons, as such, and on the ground of their baptismal vows."

Upon this report was based the re-organization of the Missionary Society by the General Convention then in session. Previous to that time, membership had been secured by a small annual payment to what was, practically, a voluntary association within the Church. Then it was by the Amended Constitution declared "this Society shall be considered as comprehending all persons who are members of this Church." This one Society was to work by two Committees, the one to have the care and oversight of Missions established *within*, and the other of Missions established *without* the territory of the United States, to be known respectively as the Domestic and Foreign Committees. This arrangement has continued ever since, and has certainly served an admirable purpose. A member of the Foreign Committee who was appointed in September, 1835, is still one of the most active members. During his continuous service he has seen the establishment of every Mission in heathen lands, as well as whatever measure of success God has accorded to this Church in her work abroad. Within this time (or more exactly since 1844) there have been consecrated ten Bishops for the work beyond our own shores, of whom but three are now in active service. Four of these were for China, and three for Africa. At the

time the first Foreign Committee was appointed, but seven persons in all had been designated by this Church for work in foreign lands, some of whom had not yet seen their fields. By the latest report the laborers in our foreign Missions numbered two hundred and thirty-four, of whom thirty-nine of the Clergy and one hundred and forty-three of the lay-workers have been raised up on the soil and, for the most part, entirely educated in our foreign Mission schools. Surely there is reason that we should thank God and take courage.

The Board of Managers in its Advent and Epiphany Appeal has laid before the Church in strong terms the necessity for sustaining the work both at home and abroad—nay, it has asked that the contributions may exceed this necessity in order that “the open doors before this Church for enlarged work and increased usefulness” may be entered.

The Foreign Committee, in considering the appropriations for the present fiscal year, were only able to recommend to the Board a sum sufficient to keep the present work going, declining to provide for very much that approved itself to them in the several estimates from the field, which was in the way of natural and healthy growth. It need not be said that this was a most painful duty. It is earnestly desired that the contributions for the present fiscal year may be sufficient to enable them to provide in the future for such proposed enlargement and for the necessities of the Missions in the way of better equipment, the withholding of which is far from being in the line of true economy. About ten thousand dollars of our currency, for instance, was asked by Bishop Williams for the erection of four greatly needed buildings in Japan; and probably as much more was declined which appeared in the estimates for the other Missions; while Bishop Holly has been calling in vain for a number of years for five thousand dollars to put his Normal and Industrial School into successful operation. This would be indeed a jubilee year should the Church not only meet her engagements for the sustaining of her Foreign Missions, but put into the treasury a sufficient surplus to cover the cost of these things not now provided for.

The appeal, then, that is made by the Board for the foreign department of its work is, as of old, made expressly to all baptized persons, as such, and on the ground of their baptismal vows. May there not be received by the foreign treasurer before the first day of September next, the sum of one hundred and seventy-five thousand dollars?

The efforts abroad are twofold, as distinguished by the classes of people to whom they are addressed: the work in Greece, a part of that in Africa, and a part of that in the Haitien Church, as well as that in Northern Mexico and Cuba, is among people who “profess and call themselves Christians;” while all the rest is among the heathen. Is it too much to ask that, in all parishes where the Systematic Offering Plan has not been adopted, there may be two collections at least for the Foreign work; one for that among nominal Christians and the other for the conversion of the heathen? It is hoped that the time is not far distant when the Committee can hear that the members of every congregation in the land have endeavored to obey the SAVIOUR’S last command by

being witnesses to Him unto the uttermost parts of the earth, by means of their substantial contributions for the sustaining of those whom the Church has sent out.

The total sum appropriated is one hundred and thirty-nine thousand eight hundred and sixty-eight dollars, the division of which is as follows:

Appropriations for buildings, etc., laid over to the present fiscal year; not covered by previous receipts:		
Africa, - - - - -	\$1,000 00	
China, - - - - -	4,550 00	
Japan, - - - - -	3,182 50	
Specials for St. Andrew's Church, Buchanan, Liberia, - -	626 86	
		9,359 36
FOR THE MISSION SCHOOL IN GREECE:		
For Current Expenses, "Specials" to be paid extra, - -	2,300 00	
Last payment on the old debt on the property, - - -	425 00	
		2,725 00
FOR THE MISSION IN AFRICA:		
For Current Expenses, "Specials" to be paid extra, - -	18,130 00	
For Outfit and Travelling Expenses of new Missionary, -	480 00	
		18,610 00
FOR THE MISSION IN CHINA:		
"Specials" other than those for "building purposes" not covered by this schedule, and for "personal benefit" of workers in the field, to be applied by agreement to objects specified by contributors, but under the Appropriation:		
For Current Expenses, - - - - -	44,731 95	
For Outfit and Travelling Expenses of Missionaries, - -	1,800 00	
Addition to buildings at St. John's College, - - -	1,560 00	
		48,091 95
FOR THE MISSION IN JAPAN:		
For Current Expenses, "Specials" to be paid extra, - -	30,681 63	
For Travelling Expenses of Missionaries to the field, - -	1,300 00	
For the purchase money of the Chapel of the Holy Comforter, Osaka, - - - - -	1,140 00	
		33,121 63
FOR MISSIONS IN THE HAITIEN CHURCH:		
"Specials" other than those for "building purposes," and for "personal benefit" of workers in the field, to be applied by agreement to objects specified by contributors, but under the Appropriation:		
For Current Expenses, - - - - -	6,370 00	
For the relief of the Rev. Pierre E. Jones, - - - - -	150 00	
		6,520 00
FOR NORTHERN MEXICO:		
Work among Americans, under Bishop Elliott (one-half appropriation), - - - - -	1,000 00	
FOR CUBA: work under Bishop Young, - - - - -	1,000 00	
FOR AID TO DISABLED MISSIONARIES, and the Widows and Orphans of Missionaries, - - - - -	3,502 00	
FOR EDUCATION OF MISSIONARIES' CHILDREN, - - - - -	1,180 00	
FOR LEGACY EXPENSES, including an annuity, - - - - -	200 00	
FOR CENTRAL EXPENSES, and for the cost of making the work known to the Church, estimated as follows:		
Salaries of Officers, Clerks, etc., - - - - -	7,050 00	
Rent of Mission Rooms, Foreign Committee's proportion, -	1,109 00	
Board of Managers' Expenses, Stationery, Books, Printing Reports, etc., etc. (proportion), - - - - -	600 00	
Travelling Expenses of Officers, - - - - -	250 00	
Foreign Committee Office Expenses, - - - - -	1,000 00	

Missionary Box Association Expenses, - - - - -	150 00
Occasional Publications, - - - - -	2,000 00
Systematic Offering Plan, including Salary and Travelling Expenses of the Rev. F. B. Chetwood, Special Agent (proportion), - - - - -	800 00
Salary and Travelling Expenses of Miss Sybil Carter, Special Agent of the Board (proportion), - - - - -	600 00
FOR EXPENSES OF THE WOMAN'S DEPARTMENT (proportion), - - - - -	1,000 00
	<hr/> 14,559 00
	<hr/> \$139,868 94

It belongs to the calling of the Church of Christ, to preach the Gospel, not only in Christendom, but to all mankind, for the purpose of leading men to their Saviour. (*Motto SPIRIT OF MISSIONS, 1836.*)

THE MISSIONARY BISHOPS.

Africa.—The acceptance of his election as Missionary Bishop of Cape Palmas and Parts Adjacent has been received from the Rev. SAMUEL D. FERGUSON, under date of August 25th, last. He reiterates what he wrote unofficially by an earlier mail, that he is forced to beg a postponement of his consecration until the spring of this year, as, before he was certified of the consent of the Standing Committees and individual Bishops, the season was too far advanced to permit of a sojourn in a colder climate.

Mr. Ferguson has informed the Foreign Committee that, as Bishop, he will continue to reside at Cape Palmas that he may push on the work among the Greboes and interior tribes, in which work he has every reason to look for abundant success. He hopes in the near future to likewise go into the interior from Sinoe and Bassa and desires Mr. Gibson to advance from Cape Mount as rapidly as possible in the same direction. He concludes, "We have tarried long enough on the coast. The time has come to go up and possess the land for our King."

China.—The Rev. WILLIAM JONES BOONE was consecrated as Missionary Bishop of Shanghai, having Jurisdiction in China, on the Feast of St. Simon and St. Jude (October 28th), in the Cathedral of the Holy Trinity, in the English Concession, Shanghai. The Rt. Rev. Channing Moore Williams, D.D., Missionary Bishop of Yedo, was the Consecrator. He was assisted by the Rt. Rev. George Evans Moule, D.D., Bishop of the Church of England in Mid-China, and the Rt. Rev. Charles Perry Scott, D.D., Bishop of the same Church in North China, the latter of whom preached the sermon. The attending Presbyters were the Rev. Elliot H. Thomson and the Rev. Kong Chai Wong. Before his consecration the Bishop-elect received the degree of Doctor in Divinity from the Theological Faculty of Kenyon College. Further particulars are given beyond.

APPOINTMENTS.

Africa.—At their meeting of October 14th, 1884, the Committee for Foreign Missions, acting for the Ecclesiastical Authority of the Missionary Jurisdiction of Cape Palmas, etc., appointed the Rev. GARRETSON W. GIBSON and the Rev. J. W. BLACKLIDGE as Missionaries, and the Board of Managers at its meeting on the 9th ulto., expressed its canonical approval of this action. The Rev. Mr. Gibson continues in charge of the work at Cape Mount, to which duty he was temporarily assigned some months ago. It is expected that Mr. Blacklidge will take temporary charge of Trinity Church, Monrovia, continuing the oversight meanwhile of the work at Caldwell and elsewhere in which he has been interested. Both of these clergymen were on the Missionary staff prior to 1877.

China.—The Foreign Committee, at their meeting of December 9th, acting for the

Missionary Bishop of Yedo, appointed EDGAR M. GRIFFITH, M.D., of San Francisco, as Missionary Physician in the China Mission, and,

Japan.—Acting for the Missionary Bishop of Yedo, appointed Mr. JOHN H. MOLINEUX of Hoboken, as Missionary Teacher in the Japan Mission.

At a later hour the same day the Board of Managers expressed its canonical approval of these appointments. Dr. Griffith will be stationed at Shanghai and be associated with Dr. Boone in the great Hospital and Dispensary work there. He has had experience with the Chinese as physician upon Pacific Mail and Occidental and Oriental steamers. Mr. Molineux is a practical teacher.

ORDINATIONS IN THE FIELD.

China.—Just as this number was made ready for the press, we received intelligence from the Rt. Rev. Dr. Boone, Missionary Bishop of Shanghai, that on All Saints' Day he performed his first episcopal acts: consecrating "The Collegiate Memorial Church of St. John" on the College premises, and, at the same time and place, advancing to the Priesthood the Rev. HERBERT SOWERBY, Missionary at Wuchang, and the Rev. ZU SOONG YEN, Missionary at Kong Wan. On the following day, Twenty-first Sunday after Trinity, in the Church of Our Saviour, Hong Kew, Shanghai, the Bishop admitted to the Diaconate Messrs. CHIH JEN CHANG, KAI CHING LI, TZ MING CHANG, and CHUN LIN KU. Particulars of these interesting Services and of the Confirmation that followed will appear in the February number.

RESIGNATION OF A MISSIONARY.

Haiti.—Bishop Holly has announced the resignation of the Rev. FREDERICK M. H. MERCIER, which took effect on the 31st of October last; he having accepted a call from Jamaica. The Bishop says that Mr. Mercier has given great satisfaction during his seven months' work in Port-au-Prince, and that his departure is much regretted by all who came within the sphere of his labors. Bishop Holly is much distressed at his leaving, because he had had the benefit, even for an extra term, of the Haitien Church scholarship at Codrington College in Barbados, the condition being that he should labor in Haiti.

DEATH OF A MISSIONARY.

THE sad intelligence has been received from the Bishop-elect of the death of the Rev. LAWRENCE LEE MONTGOMERY Missionary at Bassa, at that place on the 4th of September last. Mr. Montgomery was educated under the Rev. Mr. Auer in Hoffman Institute; appointed a teacher in 1869: Ordained to the Diaconate in St. Mark's Church, Cape Palmas, by Bishop Auer, February 15th, 1874 (which was the day before his death), and to the Priesthood in the same Church by Bishop Penick, April 7th, 1878. Mr. Montgomery has had but the one charge, St. Andrew's Church, Buchanan, Grand Bassa, although for a time as Deacon, he assisted the Rev. S. D. Ferguson, who bears witness to his great worth in a letter published on another page.

DEATH OF A FORMER MISSIONARY.

THE Rev. EDMUND W. HENING, who was appointed a Missionary to Africa and arrived in that country in 1844, died at his home in Philadelphia at an advanced age, November 25th. Mr. Hening was stricken with failing health and blindness in 1852, and was compelled to return to the United States, where for several years he acted as a Special Agent in presenting the claims of the African Mission. It is on record that before his ordination he had been a practicing lawyer and that he had remarkable endowments, being a gifted speaker, poet and dramatist; and it is said that he gave up most brilliant worldly prospects when he entered Holy Orders.

MOVEMENTS OF MISSIONARIES.

Africa.—The Rev. PAULUS MOORT, whose appointment to the African Mission was announced in the April number of last year, sailed for his field of labor *via* St. Thomas and Liverpool by the steamship "Finance," November 26th. He took this route in order that he might visit his aged sister in the Island of Santa Cruz. A farewell Service was held in the Chapel adjoining the Church of the Holy Communion at noon on the previous day. There was a large gathering. The Assistant Bishop celebrated the Holy Communion, assisted by the Rev. Henry Mottet, Pastor of the Church, the Rev. Dr. Gallaudet, Rector of St. Ann's Church, and the Secretary for Foreign Missions. The Assistant Bishop made the address. Mr. Moort's appointment is a remarkable one in that it represents the accomplishment of a purpose pursued under great difficulties.

Mr. Moort's grandmother, when a child, was stolen from the beach at Fourah Bay where she was playing with a companion, by an English slaver, and sold at Santa Cruz. Here Mr. Moort was born. When a youth of twenty he worked his passage before the mast to New York, with the intention of finding his way to Africa to labor in the interest of Christianity among his people. The Rev. Mr. Hare (now Bishop of South Dakota), then Secretary for Foreign Missions, sent him out to the Mission schools at Cape Palmas for education. He was supported upon a fund given some years previously by a gentleman in Boston for such a purpose. Having completed his preparatory studies, Mr. Moort made his way again to this country. He pursued his academic studies in St. Augustine's Normal School, Raleigh, N. C., where he also taught, and received his theological education in the Divinity School in West Philadelphia. For the last two years he has been studying medicine in the Long Island College Hospital: so he goes out, as Bishop Potter said, as it were, with the Gospel in one hand and the gift of healing in the other.

China.—Mrs. E. H. THOMSON, for thirty-one years connected with the China Mission and the senior Foreign Missionary, left New York November 12th, in company with two ladies of other Boards, on her return to the Mission. Mrs. Thomson leaves her five children in this country for education. When she sees them again, probably, three of them will have reached maturity. A Service to bid her farewell and Godspeed was held at Zion Church at noon on the day of her departure. The Holy Communion was celebrated by the Rt. Rev. Dr. Stevens, Bishop of Pennsylvania, assisted by the Rev. Dr. Tiffany, Rector of the Church, and the Secretary for Foreign Missions. In his address the Bishop recurred to the fact that, in 1853, Mrs. Thomson, as Miss J. R. Conover, and Mrs. J. G. Auer, as Miss Mary Ball, both went out from his own church, St. Andrew's, Philadelphia: the latter has long since gone to her rest, while the former is preserved in health and strength.

The Rev. SIDNEY C. PARTRIDGE and wife, who sailed from this port September 18th reached Liverpool on the 28th of that month. After a brief sojourn in England they proceeded to France, and sailed from Marseilles October 12th, by the steamer "Le Sindh," due at Shanghai, November 24th. They were last heard from at Port Said, October 17th.

 PRINTED MATTER FOR DISTRIBUTION.

WE beg to give notice that we can supply copies of the following sermons, addresses, etc., and will be glad to mail them singly, without charge, to any address upon application:

6. The One Source of Missionary Power. By the Rt. Rev. F. D. Huntington, D.D. pp. 15. (Can be furnished also in small parcels.)
20. The Choice of Missionary Work with Special Reference to Japan. By the Rev. Theodosius S. Tyng. pp. 7. (Can be furnished also in parcels.)
21. A Foreign Missionary Sermon: Preached to Woman's Auxillary. By the Rt. Rev. G. T. Bedell, D.D. pp. 12. (Can be furnished also in small parcels.)
24. Individual Faith the Secret of the Church's Growth. By the Rev. William H. Mills. pp. 16. (Single copies only.)

25. The Sermon at the Consecration of Bishop Schereschewsky. By the Rt. Rev. W. B. Stevens, D.D., LL.D. pp. 12. (Single copies only.)
- 196a. An Historical Sketch of the Japan Mission, Illustrated. Published by the Foreign Committee, 1883. pp. 24.
- 219a. An Historical Sketch of the African Mission, Illustrated. Published by the Foreign Committee, 1884. pp. 77.
- An Historical Sketch of the China Mission. (In Press.)
- Annual Report, Committee for Foreign Missions, September 1st, 1884. (For general distribution.)

The following leaflets we shall be glad to furnish in single copies or (unless otherwise specified after the name) in packages for distribution in churches or among the members of parish Societies:

- 232a. Advent and Epiphany Appeal of the Board of Managers for 1884-85.
233. Appropriations and Estimates for Foreign Missions. Issued for 1885.
8. Rev. Augustus Foster Lyde. A Sketch of the first Clergyman who offered himself as a Missionary to China, but who died before appointment. (Single copies only.)
22. Foreign Missions, Bishop Littlejohn's address in 1877, at the great Missionary Meeting in the Boston Tabernacle.
134. Sketch of the Mission Work in Japan. (For children.)
144. Our Missions in China. (For children.)
177. Christ a Foreign Missionary: and, Some Fruits of Buddhism.
191. A Sketch of the African Mission. (Brief.)
195. A Sketch of the Japan Mission. (Brief.)
210. The Foundings and Beginnings of our Foreign Missionary Work. By the Rev. S. F. Hotchkin.
213. The Lesson of Church History. By the Rev. John Liggins.
215. A Supreme Opportunity in Japan. By the Rev. John Liggins.
222. Missions in China. By the Rev. D. M. Bates.
230. Report of St. John's College and Preparatory Departments, to June 30th, 1884. (With picture.)
232. Medical Missions in the Foreign Field. Reports to June 30th, 1884.

* * In ordering any of the foregoing, please ask for Pamphlet or Leaflet No. —

GREECE.

By latest advices from Miss MUIR we are informed that she had returned from her vacation in Scotland; having arrived at Athens October 4th, after five days' quarantine. She had reopened the Mission School. During the first week of the new session, over five hundred pupils entered, and there was a prospect of more.

AFRICA.

LETTER FROM THE REV. SAMUEL D. FERGUSON.

Death of the Rev. L. L. Montgomery.

GRAND BASSA ROADSTEAD,
September 11th, 1884.

I LEFT home this day a week ago for Bassa. On the following day I reached this place. Immediately after I landed on the beach at Fishtown, I was informed that the Rev. L. L. Montgomery, whom I went to see, had died on the day before, and that his remains would soon be interred. Greatly affected by this unexpected news, I started at once on the three miles' journey to Upper Buchanan. The church-bell was tolling as I reached the town, and I met the funeral procession going from the church to the cemetery, a distance of about a half mile. Fol-

lowing the corpse were the bereaved widow and her little children, a brother of the deceased, who had arrived from Sinoe a fortnight before, and the Church members. The Rev. Mr. Cheeseman (Baptist), who had been invited to officiate,* walked in advance. With a very sad heart I joined him, and read the Service at the grave.

This unexpected event has occasioned general regret throughout the community. On all sides testimony is borne to the late pastor's zeal and devotion to his work. In fact, his death is attributed to overwork. He went beyond the dictates of prudence. As I wrote you, his mind was said to have been somewhat deranged. Immediately after the death of one of his children (the young-

* No Church clergyman was within reach.—[Ed.]

est), which occurred July 16th, he was impressed by the idea that he was soon to follow the child. There was no apparent bodily ailment, except a most distressing depression of spirits. He was advised to go from home for a little change, and he concluded to visit us at Cape Palmas; but just at the time for him to have embarked, he suddenly changed his mind, and abandoned the idea. Soon afterwards he was taken down by an obstinate remittent fever. The doctor from one of the English steamers was called to see him, and he pronounced the case a serious affection of the lungs and heart. The medicine which the doctor left seemed, for a time, to have had the desired effect; but there was a relapse, and he then sank rapidly. On the 4th instant he fell into that

“blessed sleep,
“From which none ever wakes to weep.”

In his death the Church militant has lost a worthy Presbyter, and the Mission one of its best workers—cut down in the prime of life and the meridian of his usefulness. His age (thirty-six years), apparently strong constitution, good health until a short time before his decease, mental endowments, and devotion to the cause seemed to give assurance of a long, as well as efficient, service in the field; but it has pleased the LORD of the vineyard to ordain otherwise concerning His servant—to cut short his work, and call him from labor to reward at noon-day.

Mysterious are the ways of Providence! We short-sighted creatures, because we cannot understand them, are apt to exclaim, with Jacob of old, “All these things are against us,” forgetting that these mysterious providences are controlled by infinite wisdom and love. God knows as well as we do that the harvest is great and the laborers are few; and in permitting the number to be still further reduced, He has made no mistake. It is only that we cannot see through it. “O the depth of the riches both of the wisdom and knowledge of God! How unsearchable are His judgments, and His ways past finding out!”

“Do what Thou wilt! yes, only do
What seemeth good to Thee:
Thou art so loving, wise and true,
It must be best for me.”

Mr. J. A. Herring, lay-reader, has promised to keep up the Services of the Church at Bassa, until a new Pastor arrives.

REPORT ON THE CAPE PALMAS ORPHAN ASYLUM AND GIRLS' SCHOOL.

For the year ending June 30th, 1884.

God's blessing has manifestly rested upon our work of training the daughters of Africa during the year just closed. There has been no interruption from any cause. The daily routine of duties has been cheerfully performed by all the workers in their different spheres of action. Mrs. S. J. Simpson, who does most of the teaching, and has the general oversight of the girls, has stood at her post faithfully, although her health has not been good. In the Christmas vacation she visited Monrovia, hoping the change and relaxation from cares would recruit her health. Our matron, whom the girls call “Grandma,” has been in the active discharge of her duties except during a fortnight's illness, brought on by having been caught in a drenching rain on the way to church. Besides her other duties, she has had the special charge of the laundry. Miss Hne Kwede Margie McCullough has had the care of the sewing department, under the direction of Mrs. Simpson. The appointment of this young Grebo lady as an assistant in the institution is a source of gratification to us. She is herself one of the first-fruits of the enterprise; having been brought into the school by that great and good man, now resting in Paradise—the Rev. C. C. Hoffman. He took a fancy to Hne Kwede when he first saw her, a tiny infant on her mother's lap, in a native village near this place. Having secured the consent of her heathen parents to allow him to have her when large enough, and drawn up a written agreement to that effect, he baptized her at the age of three months. She was accordingly carried to the asylum so young that she has now no recollection of her heathen life. She has been away from the institution several years, working for a livelihood. Her people, including her mother, have tried to induce her to return to them; but she has obstinately refused to do so. Her father (Hodo Nyobo), died four years ago. Her mother (Ninona) and several sisters and brothers are still in heathenism. I am sure all those who have contributed to the support of the institution in time past will rejoice and thank God for the result in this particular case. And it is not a solitary instance of the good returns of the money thus laid out.

As to myself, besides acting as general superintendent of the institution, I have devoted one hour to teaching on every school-day, except Friday, which is set apart for pastoral visitations. It has been no irksome task; but afforded me great pleasure.

During the year five of our beneficiaries

have left: 1. Keda Wede Louisa Seton. Her father supports her and her elder sister (who was also once a beneficiary) at his house, and sends them to the school as day-scholars. 2. Sie Nyemade Margaretta Jones, and, 3. Sabade Bodode Rosa Farr. Both of them are nice, quiet girls, each about seventeen years of age, whose widowed Christian mothers needed their services at home. 4. Koo Nyemade Grace Rogers. A quiet promising girl of about fifteen years, who went to spend the vacation with her parents, and, for some reason or other, which I could never understand, refused to return. 5. Sarah Wilson. An Americo-Liberian child, who was taken from school [for a frivolous reason].

On the other hand, I have admitted eight beneficiaries: 1. Wa Nyemade Rachel Packard, from Hoffman Station. 2. Wa Tedode Sarah Allison, from Puduke. 3. Tebade Mary Ball Hoskins, from Cavalla. 4. Too Yude Marie Amalie Wisner, from Cavalla. Her father pays one dollar a month towards her support. 5. Podo Wowa Esther Valentine. She is a niece of the Rev. Valentine Keda, who got her from her heathen parents at Taboo. 6. Bade Nyemade Christiana Moore, from Cavalla. 7. Diebeyu Theodosia, from Rockbookah, about whom I shall have something more to say. 8. Yiede Martha Boyd, a sprightly child of four years, from Fishtown, sister to Neade, who was received last year.

The present number of beneficiaries is thirty-six, all of whom were present at the close of the term except three, who were absent on account of sickness. As soon as a child has the least ailment, its mother comes and begs to be allowed to take it home to be cured. We sometimes insist upon doctoring it ourselves; but it is hard to resist maternal entreaties under such circumstances. Besides the boarders, there are ten day-scholars, making the total number of pupils forty-six.

The general conduct of the girls is much improved. Having rid ourselves of a few of the larger ones, last year, whose pernicious example bid defiance to all our efforts at discipline, we have enjoyed a comparatively quiet year. Of course, there is room for still further improvement. The deportment of some is far from what it should be; but we hope, by diligence, patience and prayer on our part, to correct what is faulty, and instil in them those principles and holy aspirations that will make them, not only good, affable pupils during their school-days, but all that they should be in the various relations which they may sustain to others in after-life. This, after all, is the sum and substance of our duty as teachers. The divine injunction is: "Train up a child in the way he should go;" not, *teach him all that*

he should know. Knowledge is necessary; but whatever may be the literary acquirements, our one great aim should be to make them subservient to this end.

As an indication of improvement in the moral status of the school, three of the larger girls have been admitted into the Confirmation class; and on last Sunday I had the pleasure of baptizing four others in St. Mark's Church, viz.: 1. Himie Kade Caroline. Both of her parents died in heathenism at Fishtown, and she suffered, as many poor little orphans do, from ill-treatment received from those into whose hands she fell. She was reduced almost to a mere skeleton, when the late Mrs. C. Valentine (a relative) took her to Cavalla. Some time afterward she was sent to us. 2. Duu Nyemade, from an interior tribe. She was brought to us by a young man (Yiba) whose family purchased her from her parents to be his future wife. He has himself gone into a school at Cavalla. 3. Wa Tedode Sarah, from Puduke. Her mother is in heathenism. She was sent to us by her uncle, a Christian at Hoffman Station. 4. Foda Gyide, from Puduke; leaving both parents in the darkness of heathenism. It comforted our hearts no little to admit these girls into the fellowship of CHRIST's religion. But, if I may digress a little, there was additional cause for rejoicing on that day. At the same time—just after the regularly appointed Scripture for the second lesson was read, detailing an account of the baptism of the first Gentile convert (a striking coincidence)—three others, just from heathenism, also became children of God in Baptism. My heart swelled with emotion as Kpui John, about thirty-five years of age, the son of a heathen king living in Bassa county, walked up to the front, leading his two little sons by the hand, and took his stand by the side of our four girls. Seven more heathen souls reclaimed! First fruits of the great harvest that will assuredly be reaped for our King! An earnest of the fulfilment of the sure word of prophecy! "The Gentiles shall come unto Thee from the ends of the earth, and shall say: Surely our fathers have inherited lies, vanity, and things wherein there is no profit."

It gives me pleasure to be able to report, also, that the girls are advancing steadily in their studies. Considering that they are being taught in a foreign language, the progress of some of them is wonderful. I think the experience of all who have had anything to do with teaching native African children will bear me out in the assertion that, with equal advantages, they will progress in literature as rapidly as the children of any other race. The school was examined on the 1st of July, in the presence of some of our first-class

citizens, both Greboes and Americo-Liberians, who expressed the pleasure which the manifest progress of the pupils afforded them. The different classes made recitations in reading, spelling, geography, English grammar, the Holy Scriptures, arithmetic, and produced a specimen of penmanship; which were interspersed with declamations and singing. The manual labor department next claimed attention, and intensified the interest of the spectators. Samples of hemming, stitching, button-hole working, patch-

ing, fancy needlework, and washing were exhibited and carefully examined by three ladies chosen from among the spectators, and prizes awarded to those who merited them.

Respectfully submitted,

S. D. FERGUSON.

The particulars concerning the pupils, which accompanied the foregoing report, were sent to the supporters of Scholarships in the institution. They are omitted here for want of space.—[Ed.]

CHINA.

CONSECRATION OF THE BISHOP.

WE make the official announcement of the consecration of the Rev. Dr. Boone on another page. Our senior Presbyter, the Rev. E. H. THOMSON, enables us to give some further particulars this month, and we are promised a copy of the sermon by a later mail, which we shall hope to publish if our space permit. Mr. Thomson first speaks of the time and place, and then continues:

Bishop Scott, of Peking, preached an excellent sermon, partly historical, giving many points of local interest respecting the Bishop-elect and his father, the first Bishop of the China Mission. It was shown that Dr. Boone's consecration was the second that had ever taken place in that Empire, a Bishop of the Romish Church having been consecrated there a few years ago. Morning Prayer was said by the Rev. F. R. Smith, chaplain of the Cathedral; the Rev. Yung Kiung Yen, M.A., reading the Lessons. The musical portions of the Service were rendered by a competent organist and well trained choir. The Communion Office was begun by the Right Rev. Dr. Moule; the Right Rev. Dr. Williams, presiding, proceeding with the Consecration Office and with the celebration of the Holy Communion. Nine Chinese in Holy Orders were present and there was quite a large attendance of foreign residents, notwithstanding the weather was most inclement, there being a downpour of rain throughout the day. The Chinese Christians were also well represented, although the storm rendered it impossible for many of them to come from a distance who otherwise would have been in attendance.

After the Service the visiting Bishops, the new Bishop, and several of "the trustees of the Cathedral," with a few other friends, were entertained at the Deanery. The next evening Bishop Boone entertained Bishops Williams and Scott, the members of

the Mission, and the Rev. Mr. Smith and wife at his residence at St. John's.

NOTES OF THE MISSION.

There have been rumors in circulation in this country which have come to the Secretary's ears from divergent points to the effect that Bishop Schereschewsky and family were, since the Bishop's resignation, living in Geneva in very straitened circumstances. The Bishop writes to the Mission Rooms that he has been disturbed by a notice in one of the Church papers of a subscription for his relief. He desires to say that this is very distasteful to him and that no such subscription has been authorized or suggested by himself or Mrs. Schereschewsky. He continues:

"We are in no distress and do not wish to be placed before the Church in that light. No doubt the subscription was dictated by the kindest motive, but I do not desire to accept it. Therefore, if it be forwarded to you, kindly retain it for the use of the Mission in China, and if it be sent to me I will return it to you to be disposed of as seems best."

Miss SARA E. LAWSON desires a hearing for the purpose mentioned in the extract from her last letter given below. She says:

Some time ago I mentioned the pleasure we experienced in receiving encouraging letters from our fellow-workers at home. Since then so many kind friends have written to me, prompted by reading the little extract which you published, that I wish to thank them in *THE SPIRIT OF MISSIONS*, my time being so fully occupied now that I cannot find leisure to write each one a personal letter as I should wish, and as I hope to do in the future. My appreciation of each letter that came to me has, however, been very great. These letters have also encouraged me to persevere in a work which

I began this autumn, and that has seemed to me at times to be attended with very little success—I mean the charge of the dispensary [for the women in the neighborhood of St. John's College]. . . . There is one favorable feature—those who have taken our medicines have been decidedly benefited, and their gratitude at being rid of their horrible diseases is often quite overwhelming. . . . From September 1st [to October 28th] there have been one hundred and ninety persons treated, so the aggregate does not seem so discouraging. In speaking of this the other day to a dear old Missionary friend who has been here over thirty years, he said: "The sooner you younger ones get rid of the idea that China, with its millions and deeply-rooted prejudices, can be converted in a day, the better it will be both for you and your work."

Miss Lawson, Miss Spencer, and Miss Purple spent the school vacation at our sanitarium at Che-Foo. Miss Lawson and Miss Purple continued the study of the language while absent, but they all enjoyed themselves nevertheless. The last named writes:

We spent a pleasant, quiet summer at the sanitarium where we enjoyed the sea and mountains exceedingly; but we have come back with higher appreciation of this "compound" (*i. e.*, the St. John's College enclosure) than ever. . . . Our house at Che-Foo protected us through a typhoon which drove many of our neighbors into the hotels. . . . The Mission house and one other were the only ones which did not leak during the storm. We realized that it was blowing and raining very hard, but scarcely understood the extent of the damage until we went out to church the following Sunday, and found all the crops level with the ground, little streams swollen to dangerous rivers, stone walls carried away, etc. Mrs. Boone and I had a plan for me to go into a Chinese family, where, hearing nothing else, I hoped to pick the language up rapidly, but the unsettled state of affairs makes such a step impracticable. Perhaps it is just as well that I should have something of a foundation first. I suppose you know of the noon Service here, held at that hour to correspond with the noon-day Prayers for Missions at the "Rooms" in New York. It is always well attended by

the Missionaries and theological students, who seldom fail to be present.

FROM LETTER OF THE REV. FREDERICK R.
GRAVES OF WUCHANG.

There is only one piece of news to tell you, and that somewhat old—the Fukai fire:

On the night of July 11th a fire broke out in this street and spread so rapidly that it soon prevented any word being sent me from the chapel. Being in a distant part of the city, I knew nothing of the fire till a message was brought to me at seven o'clock Saturday morning from the Rev. Hsia Ching Pang. I went down into the city at once. The fire had been a large one. Two banks, three opium houses and a couple of rice shops were among the houses burned.

The fire had burned up to our chapel and past it on the other side of the street, and the two houses on the other side of the chapel were also burned. The chapel itself was safe except slight damages to the front windows; but the front gate was burned away and the side walls of the enclosure (over twenty feet high) were injured so badly that it became necessary to pull them down.

The rebuilding of these properly will cost, with the repairs here and there and the opening of a well within the enclosure, taels 250.

I was deeply thankful when I reached the fire to see the chapel secure. That it is safe is due under God to several things from which we may learn to guard for the future more securely. Firstly, the water jars of Mr. Hsia's house were full, a fortunate thing, for there is no well on the place. Secondly, the walls of the enclosure were high; they should be higher by about two feet to be safe, and be much more strongly built. Thirdly, the houses on each side of us did not greatly overtop the walls; and lastly, Messrs. Hsia, and Lo, and the gatekeeper worked hard, keeping the exposed wood-work wet and guarding all exposed points.

We should have two ladders and several buckets at once, and these with the well will be a cheap insurance in a land where no other insurance is procurable. These we will put there and try and be vigilant. This is the second fire within five years from which we have escaped. The damage done us was considerable, but the burning of the new chapel would have been a grievous loss to us just now.

REPORT ON ST. JOHN'S COLLEGE AND PREPARATORY SCHOOLS.
PREPARATORY ANGLO-CHINESE DEPARTMENT.

Division I. Miss Spencer, Teacher; sixteen pupils:

1. Kan Kway-Yung, St. John Scholarship.
2. Chen Foh-yuen, St. Thomas Scholarship.
3. Chen Foh-kong, Jarvis Buxton Scholarship.
4. Wang Yih-sing, W. A. Smallwood Scholarship.

5. Tsang Zah-sung, T. Streatfeild Clarkson Scholarship.
6. Yön Yah-vung, Sandusky Scholarship.
7. Kew Liang-dien, Julia Bedell Scholarship.
8. Fong Tah-kong, Richard B. Duane Scholarship.
9. Yang Kai-che, Williams Scholarship.
10. Yu Koong-kway, Zion Church Scholarship.
11. Zah Yah-su, Ormsby Phillips Scholarship.
12. Chu Sung-sing, Mrs. Emily L. Hewson Scholarship.
13. Ss Yu-ngan, ————
14. Loh Tsing-san, Trinity College Missionary Society Scholarship.
15. Siao Chao-wu (since left).
16. Tseng Vun Yoong, Edward A. Washburn Scholarship.

The average age of these lads is thirteen, and they have been studying English a year and a half:

I. Mental Arithmetic and the multiplication tables and slate work in long division. II. Reading singly and in concert. III. Spelling words of two syllables. IV. Writing from blackboard and tables names of months, seasons, and the like.

Miss Spencer and her boys were quite a feature, not only at examination but through the term, of our work; and visitors always left greatly pleased with the exhibition so

readily and kindly given of what her daily work was like. The college class-work is wholly Chinese, and only the select few can appreciate it, but the bright faces, quick replies, alert attention, and admirable drill system, and good articulation of these boys can but win approbation from all who get a peep into this class-room. The first start is now well made and the work of the next two years will be easier for boys and teacher.

Division II. Mr. Kōh teacher; seventeen pupils:

1. Tsang Yih-san, Rev. Dr. Brooks Scholarship.
2. Wang Lien-sung, Mrs. Anna L. Paddock Scholarship.
3. Siao Shun-le, Peet Scholarship.
4. Sun Kwang-yao, Eliza Carrington Scholarship.
5. Ze King-ziang, Grace Church Scholarship.
6. Ze King-foh, Dudley Tyng (Baird Hall) Scholarship.
7. Wang Foh-sien, Bishop Boone Memorial Scholarship.
8. Woo Kia-tseng, Levinus Clarkson (In Memoriam) Scholarship.
9. Woo King-tuh, Samuel Cooke Scholarship.
10. Tan King-chung, Calvary Sunday-school Scholarship.
11. Ying Hoong Siu, Theological Seminary (Divinity) Scholarship.
12. Chu Zung-tsang, Emma Clark Scholarship.
13. Loh Foh-pau, Long Island Scholarship.
14. Ting Ming-Zung, Bishop Griswold Scholarship.
15. Ying Tsai-sung, }
16. Koh Tseng-chien, } See note "A."
17. Chen Chang-yeo, }

Mr. Kōh has hitherto taught the Cantonese Department; but we are very glad to secure his faithful services more directly in connection with our own collegiate work. His boys were in four classes: I. Seven boys, reading and translation; spelling (onesyllable), and definitions in their own tongue.

II. Four boys, reading and translation. III. Three boys, easy reading. IV. Three boys, only *one* month under instruction, had mastered "The cat ate the rat" as to sound and sense.

Division III. Mr. Yung-chung Wong, teacher; fourteen boys:

1. Mo Tuh-kway, Frederick Mason Scholarship.
2. Li Y-ping, Bishop Hobart Scholarship.
3. Sun Sih-kway, Leighton Coleman Scholarship.
4. Li Loong-sung, William Ely Scholarship.
5. Sia Chang-chi, Edward W. Syle Scholarship.
6. Liu Chang-sung, Nativity Scholarship.
7. Woo Zih-sung, ————
8. Wang Sung-mow, ————
9. Seh Heng-sing, ————
10. Tan Yung-fah, }
11. Koo San-ho, } See note "A."
12. Woo Ching Ming, }
13. Chen Yen-t sien, }
14. Chen Yen-loong, }

Mr. Wong's boys were in three classes and were many of them new arrivals so that his work was the harder, and the results are the outcome of great difficulties overcome on the part of the boys, and of labor to help them on that of their teacher. Class I. had five boys who could read and translate; II. six boys, the same, less advanced; while III., with its three boys, were able to go through their A, B, C's. The three college classes were examined on June 24th, 25th and 26th respectively, and the preparatory divisions on the 27th. Mr. Yen will report the Chinese studies with their examinations at the end of July which will complete this half-year's report of this part of our work.

TRINITY TERM EXAMINATION REPORT FOR COLLEGIATE DEPARTMENT.

CLASS I.—Names.	Scholarships.	Western Studies.	Professors.
1. Wu Tz-liang.....	Lenten Offering.....	I. General History.....	Rev. E. H. Thomson.
2. Pei Jiang-yuin.....	Bishop Seabury.....	II. Moral Philosophy.....	Rev. W. J. Boone.
3. Chu Yung-foh.....	Anne Allen Ward.....	III. Mental Philosophy....	} Rev. Y. K. Yen.
4. Ssa Kiung-sah.....	William A. Robinson.....	IV. Geology.....	
5. Sung Ping-kway.....	Julius Grammer.....	V. Algebra.....	
6. Sung Zoo-kiung.....	Carrie Louise Paddock....		

The text-books of the above studies were: I. Rev. D. Z. Sheffield's work in five volumes, used in all the classes. The subjects were Spain, Turkey, The Middle Ages, and Europe to the reign of William and Mary. II. Dr. Mateer's translation of Hickok and Seelye. III. Rev. Mr. Yen's translation of Haven's work. IV. Rev. Mr. Owen's translation of Page's Introduction, in connection with which Mr. Yen had procured a very good case of mineralogical specimens. V. Dr. Mateer's Algebra through cubic, quadratic and bi-quadratic equations. No. 5 of this class was excused, after completing his reviews, on account of sickness. The Rev. Mr. Thomson and the Rev. Mr. Sowerby, who had both been present some two years ago and not since until this examination, expressed much pleasure in the decided advance made, not only in studies, but in the general intelligence and grasp of what was before them. The report of each professor was commendatory as to diligence and interest in the work of the class-rooms. These young men will graduate next Chinese New Year, and four of them purpose to enter the Theological Department.

CLASS II.—Names.	Scholarships.	Western Studies.	Professors.
1. Kwei Tz-shing.....	Bishop Henshaw, St. John's (Divinity).....	I. Geometry.....	Rev. Y. K. Yen.
2. Li To-peí.....	Bishop Stevens.....	II. History.....	} Mr. Tsang.
3. Tsang Ping-yuin.....	Longwood.....	III. Physics. Electricity....	
4. Tai Mei-fu.....	St. Luke's.....	IV. Physics. Heat and Light.	
5. Zee Yu-lin.....	Francis Stanton.....	V. Algebra.....	
6. Tang Ching-yuin.....	Dr. Haight.....		
7. Yu Ching-fang.....	Grace.....		

No. 6 of this class was excused, as his mother lay very ill and needed his care. The text-books were: I. Playfair's Euclid, translated by the famous Matteo Ricci, through the Introduction and Book I. II. Roman History. III. Stewart's Primer translated by Dr. Allen. IV. Dr. Martin's work. V. Dr. Mateer's book through equations of the first degree. This second class, though of course behind the Seniors, is yet relatively more advanced and will in its turn reach a higher level. So we trust it will be with other classes as they follow, and thus in time our standard will be raised to the level of attainment purposed from the beginning, but only possible by constant and patient efforts both in the class-room and by study and translation-work outside. The class did well, and it is chiefly in mathematics that any marked distinction of abilities is observable. In other subjects question after question is promptly answered, and tests of understanding these replies fairly met in almost all cases.

CLASS III.—Names.	Scholarships.	Western Studies.	Professors.
1. Ma Tsun-chi.....	Montgomery.....	I. History. China.....	Rev. W. J. Boone.
2. Tseng Tz-ming.....	Bishop Bedell.....	II. Physical Geography....	Rev. Y. K. Yen.
3. Chow King-yuin.....	Hope.....	III. Physics.....	} Mr. Tsang.
4. Wang Chi-jiang.....	Bp Henshaw (Duane Hall)	IV. Elements of Astronomy.	
5. Hu Chi-shun.....	St. Stephen's.....	V. Arithmetic.....	
6. Wu Yung-fu.....	Dudley Tyng (Duane Hall)		
7. Tsao Wen-kway.....	Minna Birkhead.....		

This class represents Classes III. and IV. of the last report and was combined, as the boys were nearly together. The text-books were: I. As before. II. Geike's work translated by Dr. Allen. III. Stewart's Hydrostatics. IV. Lockyer's work by Dr. Allen. V. Dr. Mateer's Arithmetic, Vol. III., Duties, Proportion, Insurance and Taxes. This class has yet three and a half years before them and will, we hope, continue to do as well as this examination showed that they had done hitherto. They came last year to this work only trained previously to the classical *memoriter* system of study. In about two years we trust to form Miss Spencer's present class into the first in the college which shall have had such drill as she daily gives her boys; and we shall then fully learn the advantages of a previous study of English. In concluding, I can only say that my opinion is that each succeeding examination we have had has been both more interesting and more encouraging to us, who see the results of the many donations which enable us to carry on this most important educational work.

NOTE "A."

Referring to my enclosure *in re* the "Carrie Louise Paddock" Scholarship, the following students are in somewhat similar case, and in connection with our vacant theological scholarships, I have talked the matter over with Messrs. Thomson and Yen. We now propose that the said eight students who look forward to the Ministry be next term transferred to the theological scholarships, and the places they vacate filled by the eight

boys marked "see note A." in the preparatory department. To accomplish this we deem it best that you should write the several patrons of the eight scholarships to be vacated *by promotion*, and explain, first, that their \$40 scholarships will not cover the increased cost. Second, that we do not ask them to increase their contribution, as we have already so many theological scholarships, and that we would rather, as matters stand, have two of \$40 each than one of \$70 or \$100. Third, that they can continue to receive reports of their former *protégés* and can pray for their well being as well on a higher course scholarship as when, later on, they are at work and in Sacred Orders. If consent is obtained [*i. e.* If objection is not made, SEC.], our way will be clear and a number of unprovided pupils be found scholarships. It does not seem well, nor do we think it would please the supporters or endowers of theological scholarships, if young boys, who could not have made up their minds as to their future course, were now put upon said scholarships, and later, removed to make room for *bona fide* theological students. It is also proposed for consideration whether it would not be well hereafter to continue graduate catechist candidates on their scholarships until their Ordination, say some two years after they leave St. John's, as we require both study and certain monthly exercises during their time of probation. As we have fifteen theological scholarships and can hardly be expected to have so many students at one time, some such plan would prevent vacancies in the future.

EIGHT STUDENT POSTULANTS.

Seniors.	Now on	To be transferred to
1. Wu Tz-liang.....	Lenten Offering.....	Preston (Divinity).
2. Pei Jiang-yuin.....	Bishop Seabury.....	Woman's Auxiliary (Divinity).
3. Sen Kiung-sah.....	Wm. A. Robinson.....	Berkeley (Divinity).
4. Sung Zoo-kiung.....	Carrie Louise Paddock.....	St. John's (Divinity).
CLASS II.		
1. Kwei Tz-shing.....	Bp. Henshaw, St. John's..	Rev. C. T. Olmstead (Divinity).
2. Tsang Ping-yuin.....	Longwood.....	Lavinia Clarkson "
3. Tang Ching-yuin.....	Dr. Haight.....	Ann Mary Clarkson "
4. Yu Ching-fong.....	Grace.....	Elizabeth Clarkson Memorial (Divinity).

Li tō pei, also a postulant, is already on the Bishop Stevens Divinity Scholarship. This, with our four theological students, makes thirteen, and the Bishop Boone Memorial and the Theological Seminary (Divinity) Scholarships are filled already with very promising younger students. We have four students left over, if these transfers are made, and it might be well to publish that we need forty dollar scholarships rather than more costly ones, for the time at least; or *else* make it plain to all concerned that the college is not *altogether* a theological school, nor was it so *intended* by Bishop Scherschewsky.

The summary of students is as follows: Divinity, 4; Medical, 6; Collegiate, 20; Total, 30. Preparatory: Division I., 16; Division II., 17; Division III., 14; New, 2; Total, 49; 79 in all.

Respectfully yours,

WM. J. BOONE.

ST. JOHN'S, SHANGHAI, July 19th, 1884.

EXAMINATION OF THE CANDIDATES FOR HOLY ORDERS.

ST. JOHN'S COLLEGE, August 1st, 1884.

The present class has been under the charge of the Rev. W. J. Boone and the Rev.

W. S. Sayres. They have also studied with me since my arrival in March last.

Mr. Kōh, who has the preparatory class in the college, has instructed them in English. With their theological and English studies, they have also continued their studies in the classical language of their own people.

Under Mr. Boone they have been studying Systematic Divinity. During the past term they have been engaged in the study of the Thirty-nine Articles. At their examination they showed they had studied carefully the subject of each Article. They were examined as far as Article XX., reciting with accuracy and giving an explanation of the doctrine set forth in the Article. In Church History under Mr. Sayres they have done very well, showing the great pains which he has been at in instructing them. It was all in English, having been first epitomized and written out on the black-board, and thence neatly copied into books of their own and then carefully studied.

The Bible examination on the Introduction to the New Testament and Exegesis under myself was by no means so good. They labored under the difficulty, as well as their teacher, of speaking very different dialects, where much must necessarily be lost on both sides—one of our oft-recurring trials in China. They have also done well in their English studies. The great trial to them is the pronunciation of our long polysyllabic words. Mr. Kōh has evidently taken much pains with them. They had recitations in history, geography, grammar, and exercises in reading English aloud.

With these studies they have also carried on those in the Chinese classics and the practice of writing compositions or essays in Chinese on ordinary themes, not following the stereotyped subjects and style of the Chinese literary essay, which is not adapted to the discussion of the practical topics of life.

In attending such examinations, one must be impressed with the immense advance such men have made and are making beyond the ordinary Chinese scholar, or what is termed the *literati* of China—with the light of Christian truth to free the spirit and all the vast stores of knowledge beginning to open up before them; with Biblical truth, the knowledge of mankind in general history, the great world in geography, and nature with all her wonders in science. May the blessing of God be upon their preparation and His Spirit guide them in the use of this knowledge, to the glory of His Name and the establishment of His kingdom in China!

Respectfully reported,

ELLIOT H. THOMSON.

A SUPPLEMENTARY REPORT.

St. JOHN'S, August 7th, 1884.

The principal examination, viz., that of the academical studies, took place at the end of June, of which the Rev. Mr. Boone will write. The one in the Chinese classical course and in the Christian books was held on July 28th to 30th. This present brief account will therefore be supplementary to the one above.

The programme was as follows:

Divinity Class: Three members. This class had completed their regular Chinese curriculum previous to their candidateship. Their present course is with the idea of perfecting their knowledge of Chinese literature, and their style of composition. They had only an hour every day for this task, and their text-book is what is called "Ancient Essays," written by eminent scholars of ancient and middle ages. Each week, they had to compose an essay of their own. At the examination, six selections from the volumes gone over during the session were given them to translate and explain. Clean copies of their essays were presented for inspection. In this latter exercise they did not fully come up to the mark, and they had a good excuse, viz., that they were pressed with other duties—their theological recitations, their English, and their copyings of daily lessons.

Only two of the three students were present at the examination; the third had a few days ago gone to Hankow on the death of his father, who, by the way, was also a Christian of many years standing. I have the pleasure to add that this class will go forth into the ministerial work with a good stock of Chinese literature, which will increase greatly their influence and power.

Second Classical Class: 11 members: Division A. Middle Age History. Division B. Book of Rites. Both Divisions. St. Matthew, Chapters xi.-xvi.

The examination consisted in reciting selections *memoriter*, and in translating and explaining others. Essays written during the session, one each week, were submitted.

Third Classical Class: 11 members: Division A. Book of Rites and Middle Age History. Division B. Ancient Essays. Division C. Learning for Youths. Divisions A. and B. St. John, Chapters xi.-xvi. Division C. St. Matthew, Chapters xi.-xvi.

The examination was likewise in recitations and translations. Eight of the class, who were qualified to compose, presented their essays.

Fourth Classical Class: 20 members: Division A. Learning for Youths. Division B. Elementary Essays and Learning for Youths. Division C. Elementary Essays.

The three divisions had St. Luke, St. Matthew, and Catechisms respectively.

Fifth Classical Class: 26 members: Division A. Elementary Essays, 2d part. Division B. Elementary Essays, 1st part. The two divisions had St. Matthew and Catechisms respectively.

REMARKS.

In the Chinese classical course the plan of instruction is followed which is in vogue in the native classical schools. Were we to have our own judgment, we would like less mechanical memorizing, and more of the exercise of the reflective powers. The Chinese system is a fearful waste of energy and a death blow to mental vigor; and it is this system which has made a fossil of the nation. Unfortunately, progress in education, as in other departments of civilization, must be made slowly and not be too far ahead of the times. Otherwise, however good in itself, it will never be appreciated, and moreover, those who make it will suffer the consequences of not being in sympathy with the existing conditions. Liberal institutions like St. John's have to adapt themselves in part to the literary needs of the people, and in so far they are very much trammelled. A truly liberal curriculum and a scientific method of instruction cannot yet be carried out, without serious injury to the future of the student as regards his social position.

Our students are thus compelled to still follow the impractical, and I may say, the dwarfing curriculum of a purely Chinese school. We strive to curtail it, and our only consolation is that the academical studies will counteract its dwarfing tendencies. As the study of the Chinese classics is uninteresting and uninteresting, so the examiners' sitting together for two days and a half is fortunately a semi-annual duty.

RELIGIOUS INSTRUCTION.

During the past session, this duty was as follows:

The Chinese teachers carried their respective classes through the verbal recitations from 1 to 3 o'clock every Sunday afternoon. From 3 to 4 o'clock, an explanatory lecture or talk was given to each class: the Rev. Mr. Sayres lectured to the 1st; I to the 2d; the Rev. Mr. Hwa to the 3d and 4th, alternately.

This duty was, in the first three years of the college, done by our Shanghai candidates for Holy Orders, who, as will be remembered, had much experience in the days of old, when Miss Fay sent them out as Christian teachers to the day-schools. In February, 1882, the remaining four of the candidates left, and the incoming Divinity-class being of Hankow students and speaking a different dialect, we were left without Bible teachers.

On the motion of the Rev. Mr. Sayres, the Rev. Mr. Hwa was invited to come in on Sunday afternoons to lecture to the lower two classes, alternately, as he had done during his candidatedship. This he has done up to the present faithfully and well.

With regard to the one upper class, they had their regular scriptural recitations with the teacher, and this was all that could possibly be done, seeing that *all* of us had our Sunday Services either here or elsewhere. Their regular scriptural studies, coupled with their regular attendance at Church Services and Prayers, however, cannot but have their wonted influence.

Since the beginning of this year, by a new arrangement of Sunday duties, Mr. Sayres and I were able to hold the afternoon talks as mentioned above. The Rev. Mr. Boone, being chaplain of St. John's, still has, as heretofore, his two Sunday Services.

Meetings for Prayer were held every Wednesday evening under the superintendence of the Rev. Mr. Thomson. He and I, with the three candidates, took turns in leading.

BUSINESS DUTIES OF THE COLLEGE.

On the arrival of the Rev. Mr. Thomson, whom we welcomed with all fulness of heart, the domestic and disciplinary duties were re-allotted—he, Mr. Boone and myself each taking a share. For the information of our new benefactors, I may again mention that St. John's College is at once a mammoth household and a school of instruction. The professors, and we are few, have to teach them, buy their books, govern them in and out of school, attend to their food, clothing, their bathing, their health, and their plays. We have to see to the cleanliness of their rooms and schools, and of the whole premises. The work is truly wearisome and multiform, which he only knows who has had a lengthy experience. I may say for myself that for three years, *i. e.*, from 1879 to 1882, I carried almost the whole burden on my shoulders. It is true that the professors have many assistants, but, for some reason or other, they will never take the responsibility, nor have their orders the same moral influence.

Our difficulty, especially in the matter of discipline, is further increased by having three Departments, the Divinity, the Academical and the Preparatory, comprising boys of very different ages, under one roof, and on the same playground.

STUDY HOURS EACH WEEK.

Academical Department: Academical studies, 20 hours; Chinese Classics 26½ hours; Christian books, three hours on Sunday. Total, 49½ hours.

Preparatory Department: English studies, 23 hours; Chinese Classics, 23½ hours; Chris-

tian books, three hours on Sunday. Total, 49½ hours.

During the months of June and July, the evening hour of Chinese was as usual suspended on account of the heat and mosquitoes. To be exact, therefore, five hours must be subtracted from the above figures for the two months mentioned.

The above supplementary report is respectfully submitted to the subscribers to St. John's, Duane Hall, and Baird Hall Scholarships.

YUNG KIUNG YEN,
Presbyter and Instructor.

REPORT OF THE EXAMINATION OF THE PUPILS
IN ST. MARY'S HALL.

ST. JOHN'S COLLEGE, August 1st, 1884.

As my department of the Mission work is in the local churches and at the out-stations, I am rather a stranger at St. Mary's Hall, it being only on such rare occasions as a recent arrival after a long absence, or the festal day of the laying the corner-stone of a church, or at an examination that I come within the precincts of the Hall. I may explain that, my family being absent, I am regarded as a single man.

It was, then, to me quite an unusual and pleasant sight to see all the scholars in their neat attire and the tiny ones with their crochet collars and blue ribbons. The fine airy school-rooms were clean, and in beautiful order. A few guests and the members of the Mission had special seats assigned them.

Several of the scholars of Mrs. Thomson's former school [Bridgman Memorial], which was transferred to St. Mary's, were still among the pupils. It was pleasant to see their bright faces and happy appearance. They had all grown apace with the passing years. Two of them are heads of certain departments, one as assistant teacher of the second division, the other the chief of the infant department.

The Hall is divided in general into the two divisions of the Emma Jones School and the Bridgman School, but these are mainly to keep the old scholarships clear.

The forenoon was occupied with the examination of the second division and the infant school. It was deemed best not to keep the smaller ones waiting all the long hot day; a very wise and kindly thought of Mr. Boone's.

They first recited from their native classics, and the Science Primer, an excellent work for beginners prepared by a member of the Church Missionary Society. Then Miss Wong's younger sister examined her class in geography, in which they did much credit

to her. In quite an extended and rapid examination of the eight scholars, only two questions were missed. They were then examined, that is, this division, in the mandarin and vernacular New Testaments, and in the excellent Catechisms which have so long been used by this Mission. The originals of these were prepared by the late Bishop Boone, the father of our Bishop-elect. These have several times been revised and enlarged. They are a Catechism on the Creed, one on the Ten Commandments, and one on the Lord's Prayer and the Sacraments. I was much interested in their practice in reading the New Testament in their own dialect. This is an important exercise, and not so easy as it might be supposed. The Chinese scholar chants his or her lesson over, so that when you give them a book to read they very naturally drop into this sing-song chant. What they are taught in this practice with the vernacular is to read in a natural voice and tone, so as to be intelligible to the hearer. This will be of great service in their homes and families.

An interesting feature of this division was the evident affection of the little ones for their teacher and her fondness for them. In the afternoon we had the division embracing all the more advanced pupils. These gave us recitations from the Historic Classic, the Classic of Rites, the Odes, and the Classic for women. This contains instruction how they should conduct themselves toward their mothers-in-law, etc., etc. They further gave recitation from a work on natural theology, also in Martin's "Evidences of Christianity," and in the New Testament in the mandarin dialect. The smaller ones were examined in the more advanced Science Primer and New Testament. They all did well and were a credit to their teachers, showing the care and labor bestowed upon them. One fault, however, should not be overlooked. They, as a rule, speak too low and rapidly in the recitations. I know this is a fault difficult to overcome, and especially at a public examination.

The result of these schools for girls is one of the easiest to find. When we visit our nearer congregations or go to the more distant out-stations, it is the former scholars of these schools who are the wives and the mothers of by far the greater part of the families attending the Church Services. The Christian home with the Christian mother is the hope of the Church. Miss Wong seems to be given especial qualifications for this work and she is filling well an important post for the cause of CHRIST in China.

Respectfully reported,
ELLIOT H. THOMSON.

REPORT ON ST. MARY'S HALL, SHANGHAI.
ST. JOHN'S COLLEGE,
August 18th, 1884.

As Mr. Thomson has reported the examination at St. Mary's Hall this summer, I will only give an account of the few changes that have taken place since my last report. Four of our girls were baptized on April 20th: Niung Doo, on the "Louisa C. Tut-hill" scholarship; Lan Tsung, on the "Reverend Alfred Blake, D.D." scholarship; Foh Tsung, her sister, for whom there is as yet no scholarship, and Sing Pau, on the "Maria C. Stoddard" scholarship.

In the spring it was thought desirable to make a change in the teaching corps of the school, and it was in this way that we came to the decision: Miss Wong and I were determined to try if our presence at the St. John's Dispensary would act as a sufficient inducement to the women hereabouts to come and consult Dr. Fong as to their physical troubles, and at the same time to listen to the "doctrine," so we fixed two days on which we would ourselves be present. For a month we had only a few stragglers, sometimes none at all; then they began to come in greater numbers, and until the harvest commenced the number increased steadily, but then they were too busy to come unless absolutely necessary. I think I must give you the figures for they were so surprising to me. During February I did not keep any account as it did not occur to me until the women began to come so numerous. In March there were 148, in April, 324, in May, 602, in June, 372, and in July, 148; a total of 1,594 during five months. This number means those who actually received treatment, as the count was made from tickets distributed to patients. We generally went down to the dispensary at ten o'clock and remained for two hours or two hours and a half, and Miss Wong kept up a pretty constant "talk" all the time. Most of those who came were miserably poor people, with troubles of every sort and as full of superstitions as they well could be. As they had never taken foreign medicine, I suppose what they took had the more effect upon them; for they would often return with marvellous stories of how soon the drugs cured them; and as they could only be trusted with one dose at a time, the cures were surprising. Miss Wong, as usual, put her whole heart into this work, and no matter how fatigued or poorly she might feel, said her talk with the women rested her, which I quite believe; for if one ever follows in the footsteps of our Blessed LORD, it is when ministering to these unclean, ignorant, superstitious, and in a great measure ungrateful people, and surely a special blessing must be theirs who follow

literally in their Saviour's footsteps. With all Miss Wong's other duties, the constant night and day care of school-children and babies, I thought this was getting too burdensome, so we cast about for a way to get the work done. Mrs. Wei was the only one who could help at all well in the preaching, and she was busy every morning at St. Mary's with her teaching. It is a great pity that Mrs. Wei and Miss Wong cannot be subdivided, but as that was impossible, we decided to ask the powers that be, to allow Kiung Sin, one of our big girls who must soon graduate, to take the smaller children in their Useful Knowledge, Catechism and Scripture Lessons, to give Ae Pau, Miss Wong's sister, also a graduate, the geography lessons, and Mrs. Wei's more advanced classes might go to the old *Seen Sang* (teacher), and so Mrs. Wei would be set at liberty for other work. The gentlemen approved heartily of our plan, and Mrs. Wei now has a house in the village close to our gate (St. John's), where she lives with her little boy, her two girls remaining at St. Mary's, and her duties now are teaching Miss Purple, which she does very much to that lady's satisfaction, and attending to the dispensary women once a week, going out to visit the women there in the afternoons, and evenings the women upon whom she can prevail to come to her own house. Miss Wong begged to be allowed to see the women at the dispensary once a week, and Miss Purple could not spare Mrs. Wei but once. As soon as we get settled down at our autumn and winter's work, we hope to have a regular class at Mrs. Wei's house, such as we attempted with only partial success at St. Mary's last winter, but which, Mr. Thomson tells me, will have much better prospects of success at a native hamlet, in a native house. Of that more in the future, when we hope it may be written of as a fact and not an anticipation. It is certainly something to pray for most earnestly. Whatever Mrs. Wei takes in hand we may very hopefully look for success in its accomplishment; but unfortunately, with her successor in school that was not the fact. Kiung Sin had the ability, and did the teaching very well, but she got into some little difficulty and insisted upon going home, and we let her go, knowing that she would get sufficient discipline in doing just that to induce her to come back some time and do better. We shall probably have her with us before very long as she is one of our responsibilities. Sin Yuin, formerly on the "Margaret K. Burtis" scholarship, was then given Kiung Sin's class, which she brought on to a very successful examination, as also did Ae Pau in the geography. Before I leave these two girls I will give you the names of

their successors on their several scholarships. Kiung Sin was on the "Sarah F. Hoyt" scholarship, and her place is now filled by Ah Zen, who was on the "Caroline Keller" scholarship, and who is thirteen years old, and was confirmed by Bishop Moule in 1883. Ah Zen was reported in Leaflet No. 218 as No. 2 on "Caroline Keller" scholarship. Sin Yuin was also reported in the above Leaflet as No. 36 on the "Margaret K. Burtis" scholarship, and she is succeeded by Ah San, formerly on the "Sarah Luquer" scholarship, No. 8, a child of eleven, and one who needs our prayers especially.

Since last winter's report of the school we have received four new scholarships, and two have been dropped—the "Caroline Keller," supported by St. Mark's Sunday-school, Boston, Mass., and the "Sarah Luquer," supported by the Church of Our Saviour, Brooklyn, N. Y. The four new ones are the "Keble," "Isabel C. Habersham," "Mrs. Frances C. Henderson," and the "Bertha Leffingwell." Letters have been written personally to all of the four except the "Isabel C. Habersham," and to the supporters of that scholarship I shall write shortly. On the "Keble" scholarship I have placed Yuin Pau, as both scholarship and scholar come to us from the Jane Bohlen Memorial School. She is reported in Leaflet No. 218. On the "Isabel C. Habersham" scholarship is placed Ming Liang, one of two daughters of Deacon Ting, who was Mr. Thomson's assistant in Christ Church in the city, and who was so very highly valued by Mr. Thomson. Mr. Ting died seven years since, very much deplored by all our Mission. His two daughters, very good little girls, are at St. Mary's now, and only one of them is provided for. Certainly we should do our utmost to care for the children of such faithful workers as Mr. Ting when they are left fatherless.

On the "Mrs. Frances C. Henderson" scholarship is placed the daughter of the Rev. Zu Soong Yen, and a graduate of the Bridgman Memorial School, also a sister of Mr. Woo. There is a little doubt of her being with us when the school reopens if China and France have not settled their dispute by that time. If she should not come we will place Mr. Ting's other little girl on the scholarship, and the supporters may feel that their beneficiary is one who really needs their support. We trust, however, no change need be made. On the "Bertha Leffingwell" scholarship we have placed the Rev. Mr. Woo's daughter, and have written fully to St. Mary's School of their beneficiary.

As to the health of the school, we have had considerable illness, but nothing of an alarming nature. Measles broke out in the

school, and we isolated two cases, but it was of no use, for every one in the neighborhood was having them. Fortunately it was in the summer and we had no severe cases, while in a school in Nga Yang, where they had the same disease in the winter, the girls were very seriously ill, and one died. The babies have had the usual troubles of babies, but seem to be getting on as well as we could expect. They cause some sleepless nights naturally. Ae Nioh, on the "Bishop M. A. DeW. Howe" scholarship, reported in Leaflet No. 218 as being in St. Luke's Hospital, came back to school very well, and was her usual good, patient self; but the poor girl at the present writing is again, for the fourth time, in hospital, this time with a bad abscess. Dr. Boone gives the same report as usual: a good girl under much suffering, and little prospect of health in the future. She is a very pretty girl and very winning. The saddest of all that we have to tell you this summer relates to our bride of last January, Len Tsung, now Mrs. Tsang, formerly on the "Rev. Alfred Blake, D.D.," scholarship. The poor girl's husband is rapidly dying of consumption, and long before this reaches you will have gone to his rest. Mr. Thomson has visited him and finds him well prepared to go. His wife had a few hundred dollars, but since her marriage has spent everything in one way and another for her husband, and has even sold some of her jewelry to provide him with comforts during his illness. Now she will be left worse than destitute, as her husband leaves some debts. She is another of our responsibilities, and just as soon as we can afford to open a day-school near us at St. John's, which is one of my dreams, I shall beg that Mrs. Tsang be asked to take it in charge. In many ways she can be useful to us, when our woman's work is really growing and spreading, which, by the by, cannot be when we have a smaller instead of an increased allowance. Mrs. Tsang and her husband were married by personal choice, and have, for the few months of their married life, been as happy as the sad state of Mr. Tsang's health would allow. I should like very much that the Sunday-school in Harcourt Parish, Gambier, should know of her present unhappy state. So for the past half-year, our school has had its bright and its cloudy days, but withal God has prospered and blessed it greatly, and we commend it and all our work for the women and girls of China, to your especial prayers for His continual blessing.

HENRIETTA BOONE.

P. S.—According to tradition, a woman's letter is not complete without a postscript, so I will add my little "burden of proof;"

but our girls would never forgive me should I forget to report their much prized and patiently worked-for box of fancy articles. They were so greatly pleased and encouraged by the success which the energy and good management of the Rector of St. Mary's Hall, Knoxville, procured for their venture of last year, that they wished to try and earn part of the money, at least, toward the building of an orphanage for our babies, who are now crowded somewhat in a room of St. Mary's building. So, with their usual zeal and industry, inspired and kept unflagging by the example of Miss Wong, they have prepared and forwarded to Miss Emery a box filled with their handiwork, of which the most conspicuous are a bride and groom, dressed in exact imitation of the same personages in Shanghai. As a part of the absurd ceremonies at a Chinese wedding consists in leading the bride, who is blindfolded by her veil, and the groom, to the bride's bed, and observing which shall sit down on the edge of the bed first, and as the bed is very prettily adorned, the girls concluded to dress one and send it too. The superstition about the sitting there is that whichever one sits down first will in the future be in subjection to the other. There is a little pushing done sometimes by the fun-loving lookers-on. The bride and groom are also led to a table and made to taste food, which is fed to them, while every one is laughing and joking at their expense. The bridal day is a sorry one to a poor Chinese girl in many ways. The bride in the box, however, has rather an uninterested, and I may add, an uninteresting expression, as well. We do trust, however, that the generous people in New

York will not allow those of Chicago and St. Mary's School to outdo them, in appreciation of this work. H. B.

The tabular statement of scholarships, pupils, and their studies is necessarily omitted for lack of space. The contents of the box mentioned by Mrs. Boone is now on sale for the purpose specified, in Room 21 Bible House.—[Ed.]

PAGODA SHADOWS: STUDIES FROM LIFE IN CHINA. By Adele M. Fielde. Boston: W. G. Corthell. 1884.

This highly interesting volume presents a clear and realistic view of social life in China, especially as regards the status of woman; a considerable portion of the work consisting of autobiographic narratives given verbally to the author by women to whom she had brought the glad tidings of Christianity. These simple but affecting details of every day experience afford a more vivid insight into the actual life of Chinese women than is presented in any previous publication with which we are familiar. The great value of the work, however, consists in the evidence it furnishes that Chinese women can do most effective missionary work among their own class, and that through their instrumentality the truths of religion can be brought more directly to the homes and hearts of their pagan sisters than by any other means. The perusal of this work will give an added incentive to the efforts of Christian women on behalf of their sex in heathen lands. Aside from this book, let us say that Miss Fielde and her work have received frequent commendation from members of our own Mission.

JAPAN.

NOTES OF THE MISSION.

The Rev. E. R. WOODMAN writes:

Last Sunday I had the happiness of baptizing a young man who gives promise of being a faithful Christian. All of his Christian instruction was given under my roof. On Thursday, August 14th, I baptized a child who was dying. On the 15th I baptized three of my Sunday-school children. We had a most interesting Service in our new building.

The day-school is constantly growing; the attendance at both day and Sunday-school is excellent. All of this makes me happy, as you can easily believe. Then there are my school boys whom I have written about. All through the summer I have taught them (as many as chose to come) at

my house. I do not wish to lose my influence over them. A number of the boys, I feel convinced, are "almost persuaded." I look for some baptisms this coming winter. I now have an earnest native helper. The lack of native helpers is the greatest obstacle to the progress of our Mission. . . . Times are rapidly changing in Japan. Three of the leading newspapers of Tokio are arguing for fair play for Christianity. One of the most noted opponents, a man who is head of one of the largest schools, is openly advocating Christianity. But the most encouraging outlook is the fact that this very week the government has published a notification to the effect that hereafter each sect of Buddhists or Shintoists is to elect its own official priests. This has heretofore been done by a special official of the

government. Now the government cuts loose altogether from this official appointment of priests. This is the first great step toward what may be called disestablishment. Soon, very soon we hope and pray, Christianity will be made a free religion, and will be welcomed by people and government.

Missionaries are unanimous that a good native helper is indispensable. I am the only man in our Mission without one. One of the ablest Missionaries in Tokio worked to the very best of his ability for one year, taking charge of a church. The result was—*not a convert*. He passed the work over to a native: result—nearly a hundred converts. The Presbyterians, at a late conference, had the matter up for discussion. The verdict was that foreigners must teach and lead, while natives should do the pioneer work. There is not a Presbyterian here who does what I am trying to do, viz.: to build up a congregation without a Christian to start with. . . . I have now half the time of a very zealous young man. The other half belongs to the S. P. G. He is a splendid worker and I expect good results from this winter's work if I can keep him with me. You have noticed, of course, how constantly Messrs. Tyng and McKim allude to and praise their native helpers. I have already baptized one young man since I had my helper. The work must be done by natives, with foreigners at their backs.

The Rev. J. THOMPSON COLE writes:

A very large "yengetsu" (equals meeting) was held in a large theatre near here last Friday and Saturday [October 17th and 18th]. The building was full and the audience most attentive. The noisy element—students full of "no, no," and "hear, hear" (which, by the way, they think convertible terms)—did not get enough encouragement from the rest of the audience to make their interruptions serious. The Rev. Mr. Tai, one of our native Deacons, delivered an address on Saturday, which was well received; his voice being very good, he speaks with a great deal of vigor. Those who know have told me that it was excellent.

The Rev. HENRY D. PAGE writes:

I can hardly say that we pursue the even tenor of our way, for the elements have conspired to shake us up a little. You have heard of our typhoon and the damage it did to roofs and cornices, windows and fences. Our second adventure comes from the earthquake. My first experiences were interesting and rather agreeable. It was pleasant rather than otherwise to lie awake and feel the tremor run through the house and rock the bed upon which I was lying; but the other night there was an earthquake of a different

sort—first a gentle shock, then came the second, which seemed as if a strong man had the house in his hands and was giving it two or three vigorous shakes as if he really intended to shake it to pieces. However, we were not shaken to pieces, and the next morning we found that the only damage done was a slight cracking of some of the inside walls. . . . I have been plodding along in Japanese, and every day return to the study of the language with unabated interest. The most recent events of public moment were the large meetings held by the native Christians. [Those mentioned by Mr. Cole.] On both days four thousand people listened attentively to Christian speaking mainly from Japanese speakers.

Mrs. HENRY LANING, writing of St. Agnes' School, says:

This school is doing well; there are now thirty-two girls. Of last year's number seven are not on the roll: one dear little girl of fourteen died of consumption in the hospital; O Fuku San has gone to teach Miss Mailes the language; and five others, daughters of government officers, are now in Tokio, their fathers having been ordered there. These children, I think, are going to St. Margaret's School. Our numbers are increasing considerably.

She then speaks appreciatively of Mr. and Mrs. Ozawa, who are now, respectively, steward and matron of St. Barnabas' Hospital, under the charge of her husband. Nevertheless, they continue their duties in St. Agnes' School, and do a great deal of Bible work outside also. Resuming, about the pupils she says:

The girls formerly went to Mr. McKim's preaching-place in the city, but several of them were threatened with "Kak-ke," a very fatal disease resembling dropsy. Dr. Laning said it would be better for them to walk as little as possible, so we determined that the whole school should go to St. Timothy's Chapel on Sunday, as it is very near. This reduces Mr. McKim's congregation, for which I am sorry, but of course it was my first duty to consider the health of the girls.

Miss S. L. RIDDICK writes:

I am very glad to hear that the Sunday-school of St. James' Church, Fordham, will furnish my Japanese reception-room. I wish to use it as a room in which to teach fancy-work. Several ladies of excellent social position have asked me to teach them, and it may be that at the same time I can teach them something of more importance. All the little feminine accomplishments taught us by our Christian mothers at home

are, for us Missionaries, stepping-stones to the hearts of our heathen sisters, and when we have reached them we try to show them our hearts with CHRIST engraven upon them. Sometimes we feel very much encouraged by the attention our teachings receive, and by the great interest manifested; but when we ask them to put on the whole armor of CHRIST, the sad reply often comes, "We dare not; our friends would hate us," and it is hard to convince them, as it sometimes is people in our own Christian land, that JESUS is the pearl of great price, and having found Him we can afford to lose all else. . . . All things considered, I think we have cause to feel greatly encouraged and to hope for great things in future for the Church in Japan. . . . Miss Verbeck and Miss Williamson board with me. I am beginning to feel decidedly matronly now that I have two white and twenty brown "daughters." The two foreign ladies are very pleasant companions and I am glad to have them live at St. Margaret's.

LETTER FROM THE REV. JOHN M'KIM—OPEN-
ING OF THE CHAPEL OF THE HOLY COM-
FORTER IN THE NATIVE CITY, OSAKA.

Our new Chapel of the Holy Comforter was opened for Divine Service on September 14th, the Fourteenth Sunday after Trinity. The first Service in it was the celebration of the Holy Communion. In the evening the church was opened to the heathen, and was soon crowded—one hundred and twenty-five, or more. I said the Litany and preached from I. Timothy iv., 8, and was followed by Mr. Tanaka, who made a most stirring address upon the follies of polytheism and idolatry. Very few of the congregation left the church before the close of the Service, and the closest attention was paid to all that was said. This is remarkable, because our experience with first hearers is that they are usually rude and noisy—coming and going all through the Service. Monday night I said the Litany again. The Rev. G. H. Pole, of the English Church Missionary Society, preached upon the love of God in CHRIST, and was followed by Mr. Terami, a young man who left yesterday for Tokio to study for Holy Orders. Mr. Morris preached Tuesday night, and was followed by Mr. Tanaka. Wednesday night I preached upon the humility of Christ, and was succeeded by Mr. Motoda, a student in St. Timothy's School, who spoke of conscience as a witness in the heart of every man to his sinful-

ness. Thursday night the sermon was by Mr. Tyng and the address by Mr. Tanaka, who, with familiar illustrations uniquely applied, showed the reasonableness of the teachings of Christianity and the want of reason in the arguments used by the Japanese against them. Friday evening the Rev. Mr. Pole preached again, and Mr. Saotomi, a teacher in St. Timothy's School, made the address. Saturday night Mr. Tyng preached, his text being the fourth verse of the twenty-third Psalm. After he finished, Dr. Lugi no hara, a native communicant, told the congregation in an easy conversational way the reasons that had led him to believe in Christianity and receive Baptism.

The Chapel was filled every evening and the interest at first manifested continued all through the week. Many young boys came to each Service and behaved "beautifully." Miss Mailes gathered nineteen of them into her Sunday-school class, and hopes to make something of them. Miss Falls played the organ at each Service, and in this way was of great assistance, for every Japanese, whether he knows the tune or not, feels impelled to "raise the strain," and the consequence is something beyond description; the organ, however, which is quite a powerful one, helps to keep them together. Mr. Tanaka, who knows nothing whatever about music and sings every hymn to the same tune, tried each evening to keep the boys interested before Service by teaching them to sing hymns. I leave you to imagine the result.

The chapel is very neat and well adapted for its purpose. The three single ladies of the Mission gave a handsome altar and prayer-desk, and Miss Mailes proposes to make an offering of a font also. The work opens very favorably indeed. I ask the prayers of all our home friends for its steady continuance and growth. One thing was strikingly noticeable at all Services, namely, that much closer attention and interest was given to the Japanese speakers than to the foreigners. I was much impressed by the fact and now realize more than ever that the great work of Christianizing Japan must be done by Japanese.

God hasten the time when there may be a great company of preachers in this land, whose lips touched with the coal from the altar may burn the Word into the hearts of these people and kindle in them a flame of faith and love toward God their Saviour.

REPORT OF MEDICAL WORK AT TOKIO.
TO THE RT. REV. C. M. WILLIAMS, D.D.,
Bishop of Yedo.

TOKIO, June 30th.

I have the honor to report that I arrived here on the 29th of March, and after a short visit to Osaka, to see the way in which the work was carried on in that Mission, I returned here and at once opened a dispensary at No. 38 Tsukiji, buying such drugs as I absolutely needed. This dispensary was started on the 12th of May with six patients, and now I am happy to say, I have attended as many as thirty patients at this dispensary in a single morning.

The Ohashi Dispensary was opened on the 12th of June with two patients. On the day previous, having received the drugs from America, for which I am very thankful, I was able to open this work. I can rely on the American drugs and I cannot on many native preparations, as their action is most unreliable, sometimes acting with great strength, and again having no medicinal virtue at all. There has been a steady increase of patients at the Ohashi Dispensary, and I now see from fifteen to twenty each time I go there.

These patients are instructed in the Bible while they are waiting to be treated, and some of them come regularly to church on Sunday, having been directed there by the teachers at the dispensary. I have three young men that assist me; they are studying medicine under my tuition, and in return for that privilege give me their services in the dispensary. They are diligent and earnest in their efforts to assist me, and are of great assistance. My interpreter is also a student. He is a good interpreter, a fluent speaker, and is a hard student. He studies medicine, in order to use technical terms, and explain the cases to me in the proper language, and to understand me when I use medical terms. I find some difficulty in not knowing the language of the patients, but the fluency of my interpreter goes a great way in overcoming this, and then the disease often speaks for itself; still, my ignorance of the language is something of a drawback, but I trust that time and study will overcome that. This is not my greatest drawback; my greatest trouble is the want of a hospital—a place to put the cases I operate on. I cannot operate in the native houses on account of the utter ignorance of

nursing, and want of cleanliness of the people. Daily, patients are turned away because I cannot take them in and properly treat them—cases that are amenable to treatment, *i.e.*, proper hospital treatment. Such cases as cataract, glaucoma, or even a simple case of hæmorrhoids I dare not operate on in their houses, not only on account of the failure of the operation, but on account of pyæmia, and fatal results from so simple operations. I have operated several times, but they were cases of absolute necessity, and not of choice, and I am happy to say with fair results. Yet, after so simple a thing as opening an abscess, one of the patients died of pyæmia. I have operated several times in the dispensary for entropion, ectropion, and strabismus, and successfully remedied the deformities; yet my operations are confined to minor surgery, and plastic operations for the cure of deformities—necessarily confined, I may say, because of having no suitable place for after-treatment. The dispensaries should be consolidated in the hospital building, and then the work would be far more satisfactory. There is great danger of the school children contracting disease from the patients that come here; already has the dispensary been the means of introducing parotitis and varicella among them; but of course those diseases did but little harm, but they serve as a warning. I think the sooner we are able to move the dispensaries from here, the better it will be for the schools.

The dispensaries are run on the charity plan. No charge, except five *sen* for the bottle, and I find that the majority have not even that much. If I have any patients that can pay, of course I will try to make them do so. There has been very little sickness among the scholars at the schools, and even less among the Missionaries. I think I see progress in the medical work here, and now the nation itself is wakening from its long sleep of paganism, we may push our glorious work forward through every channel, and I trust that through this, the medical work, much good may be done for CHRIST'S Kingdom. Hoping that a greater success may attend this work in the coming year, and with a confidence that the Great Creator and Preserver of mankind will make this work a means of increase to His Kingdom, I close this report.

FRANK W. HARRELL, M.D.,
Medical Missionary.*

HAITI.

NOTES OF THE MISSION.

In the September number, and in Bishop Holly's annual report published last month, particular mention was made of the new

disaster that had come to the Rev. P. E. Jones and family, by reason of the terrible conflagration that destroyed the lower part of the city of Jérémie on the night of June

* For more recent intelligence from Dr. Harrell see "Woman's Work" beyond.—[Ed.]

16th last. The Foreign Committee at their meeting in October authorized and instructed their Treasurer to forward immediately one hundred and fifty dollars for the relief of this renewedly distressed family, as an advance payment upon any special contributions for the purpose which might be received. The case was editorially stated in *The Churchman* of November 1st, where the opinion was expressed that "five hundred dollars would be little enough, and one thousand dollars none too much to send to help this family now thrice made destitute." We are happy to add that, in response to this, contributions have been received amounting in the aggregate to four hundred and fifty-seven dollars at this writing. Mr. Jones, before hearing of the action, wrote:

Words cannot express the hard times we are suffering from. After a siege of ten months, and a conflagration which has de-

voured two millions and a half in a town of only five thousand inhabitants, it is only a sense of duty to God and the Church of which I am a son, that keeps me here. Indeed, if I did not see the unmistakable sign of the good things that are coming here for the Church of the Living God, if my efforts here as a Missionary were not evidently blessed, I might lose hope, for my sufferings are intolerable. But, thanks be to Him who suffered for us on the Cross, the Church is growing. My evening Services are well attended by a goodly company of both old and young men, women and children—of all classes from the highest to the lowest.

In response to a request in the letter from which the foregoing is taken, the American Bible Society has sent Mr. Jones a new supply of Bibles and Testaments, and the New York Bible and Common Prayer Book Society, a new stock of Prayer Books; the American Tract Society adding to the package some of its publications.

ACKNOWLEDGMENTS

OF THE COMMITTEE FOR FOREIGN MISSIONS.

N.B.—With all remittances the name of the Diocese and Parish should be given. Checks, Drafts, and Money Orders should always be made payable to the order of **JAMES M. BROWN**, Treasurer, and sent to him, *23 Bible House, New York*. All Money Orders should be drawn NOT on New York, but on **STATION D, NEW YORK**. Remittances in Bank Notes are not safe unless sent in **REGISTERED Letters**.

The Treasurer of the Committee for Foreign Missions acknowledges the receipt of the following sums from September 1st to December 1st, 1884.

NOTE.—In the following acknowledgments wherever the abbreviation "Wo. Aux." precedes an amount, the offering is through a branch of the Woman's Auxiliary. The local Parish or Diocesan name of the branch organization is here omitted in order that thereby space may be saved for reading matter.

ALABAMA.			
Centre—Mrs. J. C. Wells.....	5 00	Mantius—Christ Church.....	3 00
ALBANY.		Oswego—Christ Church, of which Branch Wo. Aux., \$3.....	5 00
Albany—All Saints' Cathedral.....	22 09	Evangelists'.....	4 00
Burnt Hills—Calvary.....	10 00	Pierrepoint Manor—Zion.....	5 00
Delhi—"Anonymous".....	20 00	Rome—Zion.....	3 00
Lansingburg—Trinity Church.....	28 61	Seneca Falls—Trinity Church.....	70 50
Sandy Hill—Zion.....	16 86	Skaneateles—St. James', Branch Wo. Aux....	7 15
Saratoga Springs—Rev. J. K. Mendenhall, for relief of Rev. P. E. Jones.....	1 00	Syracuse—St. Paul's.....	9 87
Troy—St. John's.....	40 00	Union Springs—Grace.....	1 00
	138 56	Utica—Grace, of which "First Fruits," \$22..	51 27
		St. Luke's.....	5 85
		Waterloo—St. Paul's.....	13 15
ARKANSAS.			263 01
Little Rock—Rev. T. C. Tupper, for Jaffa....	25 00	CENTRAL PENNSYLVANIA.	
CENTRAL NEW YORK.		Eckley—St. James'.....	180 21
Baldwinsville—Grace.....	5 43	Paradise—Missionary Box 13,269.....	25 00
Big Flats—St. John's.....	5 00	Reading—Christ Church, for "Bishop Howe" Scholarship, Bridgman Memorial School...	40 00
Binghamton—Church of the Good Shepherd, through Wo. Aux.....	6 00	Towanda—Christ Church.....	21 50
Cayuga—St. Luke's.....	1 00	Wilkes Barre—St. Stephen's, of which for four "St. Stephen's" Scholarships as follows: Orphan Asylum, Cape Palmas, \$50; High School, Cavalla, \$40; Baird Hall, \$40; Jane Bohlen Memorial School, \$40.....	424 95
Cazenovia—St. Peter's.....	18 30		641 66
Clayton—Christ Church.....	6 80		
Constableville—St. Paul's.....	2 44		
Geddes—St. Mark's.....	11 37		
Ithaca—St. John's.....	27 88		

CONNECTICUT.		
Hartford—Dr. G. Pierrepont Davis.....	25 00	
Hazardville—"J. B. R.".....	8 70	
New London—St. James'.....	71 00	
North Haven—St. John's.....	5 00	
Norwalk—St. Paul's.....	62 60	
"O.".....	10 00	
Plymouth—St. Peter's.....	5 00	
Stamford—St. John's, Infant Class, through Wo. Aux., for Christmas gifts for Emily Williams School.....	1 50	
Wallingford—St. Paul's.....	10 00	
	198 80	
DELAWARE.		
Wilmington—St. Andrew's.....	25 00	
EASTON.		
Cecil Co., Perryville—St. Mark's Chapel.....	2 50	
Somerset Co.—Coventry Parish.....	4 00	
	6 50	
GEORGIA.		
Marietta—St. James'.....	20 00	
IOWA.		
Des Moines—Miss E. A. Griswold, through Wo. Aux., for Hospital at Tokio.....	1 50	
Marengo—St. James', of which S. S., \$1.06....	6 52	
	8 02	
KANSAS.		
Fort Scott—St. Andrew's.....	3 18	
KENTUCKY.		
Louisville—Christ Church, "Mrs. B. F. T.", of which for Africa, \$10.....	30 00	
St. Andrew's, Mr. W. A. Robinson, for "W. A. Robinson, Jr., Memorial" Scholarship, Cape Mount, \$25; through Wo. Aux., for freight on African boxes, \$8.26; S. S., for "St. Andrew's S. S." Scholarship, Number One, Cape Mount School, \$25.....	58 26	
Mr. C. H. Pettet, for "W. F. Pettet" Scholarship, Cape Mount School.....	25 00	
Bishop Dudley, for "John N. Norton" Scholarship, Cape Mount School, \$25; "Bish- op Pattenon" Scholarship, Bishop Boone Memorial School, \$40.....	65 00	
	178 26	
LONG ISLAND.		
Little Neck—Zion, through Wo. Aux., for Africa, Miss Ellen King, \$1; Miss Alice King, 50 cts.....	1 50	
Smithtown—St. James'.....	4 00	
	5 50	
LOUISIANA.		
New Orleans—Christ Church.....	50 00	
MAINE.		
Augusta—St. Mark's.....	20 47	
MARYLAND.		
Alleghany Co. (Mt. Savage)—St. George's.....	10 78	
Anne Arundel Co.—St. Margaret's, Westmin- ster Parish.....	20 00	
Baltimore—Emmanuel Church, Mrs. Rayburn, for "A. M. Randolph" Scholarship, Cape Mount School.....	25 00	
Good Shepherd Chapel S. S.....	20 00	
St. Paul's.....	25 00	
Mrs. W. J. Albert.....	25 00	
Miss Emily Hoffman, for "Number One" Scholarship, Cape Mount School.....	25 00	
Baltimore Co. (Glencoe)—Immanuel Church, for Japan.....	5 00	
(Towsontown)—"A. Layman".....	12 50	
D. C. (Washington)—St. James', "L.", for re- lief of Rev. F. E. Jones.....	1 00	
St. John's, for Japan.....	31 45	
Frederick Co.—All Saints', 5 cent collection, through Wo. Aux.....	26 75	
Howard and Anne Arundel Cos.—Trinity Church, of which for "Christian Schmidt" Scholarship, Cape Mount School, \$12.50; "Minna Birkhead" Scholarship, Baird Hall, \$5.98.....	22 98	
	250 46	
MASSACHUSETTS.		
Boston—Emmanuel Church, through Wo. Aux., for Episcopal Robes for Rev. S. D. Ferguson.....	105 00	
(South)—St. Matthew's, "H. W. N.", \$10; through Wo. Aux., for Jaffa, \$25.....	35 00	
St. Paul's, through Wo. Aux., for Episco- pal Robes for Rev. S. D. Ferguson, \$2; "A Member," for St. Agnes' School, Osaka, \$5. Trinity Church, through Wo. Aux., for Episcopal Robes for Rev. S. D. Ferguson, \$1; "A Member," for "Christian Kenton Loring" Scholarship, Bridgman Memorial School, \$25; "A Member," for "Margaret D. Carter Memorial" Scholarship, St. Agnes' School, Osaka, \$20; "A Member," for a specific use by Mrs. Brierley, \$15; S. S. Class, for a specific use by Mrs. Brierley, \$12.....	7 00	
Clinton—Church of the Good Shepherd.....	73 00	
Brookline—St. Paul's, through Wo. Aux., for "St. Paul's" Scholarship, Bridgman Me- morial School.....	9 05	
"Cash" for relief of Rev. P. E. Jones....	50 00	
Greenfield—St. James'.....	25 00	
Lenox—Trinity Church.....	5 56	
Melrose—Trinity Church, for Medical Missions in China and Japan.....	71 06	
Newton—Grace, through Wo. Aux., for Episc- opal Robes for Rev. S. D. Ferguson.....	3 35	
Taunton—St. Thomas', through Wo. Aux., for Episcopal Robes for Rev. S. D. Fergu- son.....	1 00	
Wood Hall—Church of the Messiah.....	12 00	
Worcester—St. Matthew's.....	150 00	
	1 25	
	548 21	
MICHIGAN.		
Detroit—Christ Church, through Wo. Aux., for Miss Riddick's salary.....	50 00	
St. John's, through Wo. Aux., for Miss Riddick's salary.....	25 00	
St. Paul's, through Wo. Aux., for "Bishop Harris" Scholarship, St. Agnes' School, Osaka.....	40 00	
Port Huron—Grace, through Wo. Aux., for Miss Riddick's salary.....	5 00	
Romeo—Mite Chests.....	1 01	
	121 01	
MINNESOTA.		
Faribault—St. Mary's Hall, Darlington Mis- sionary Society, for "Darlington" Schol- arship, St. Mary's Hall, Shanghai.....	40 00	
"A Friend".....	5 00	
Glyndon—Union Church.....	6 12	
St. Paul—Mrs. C. B. Brown, for Cuba.....	23 22	
Miscellaneous—Branch Wo. Aux., for relief of Rev. P. E. Jones.....	50 00	
Offering at meeting of Wo. Aux., in St. Paul's Church, Minneapolis, for Hospital at Tokio.....	9 78	
	134 12	
MISSOURI.		
St. Louis—Christ Church.....	10 00	
NEW HAMPSHIRE.		
Claremont (West)—Union Church.....	2 50	
Concord—Mr. W. H. Bates, for relief of Rev. P. E. Jones.....	2 00	
Tilton—Trinity Church.....	6 00	
	10 50	
NEW JERSEY.		
Little Silver—St. John's Chapel.....	4 00	
Merchantville—Grace.....	5 00	
New Brunswick—St. John Evangelist Mite Chest.....	1 00	
Perth Amboy—St. Peter's S. S., for "St.		

Peter's" Scholarship, St. Timothy's School, Osaka	45 00	\$27; "E. B." for Africa, \$5; "V. C.", \$7; "Mrs. J. H. C.", \$14; Mrs. Anson Blake, for Cuba, \$25.	78 00
Princeton—Trinity Church, "L. D. L." \$25; through Wo. Aux., for "Louise C. Tuthill" Scholarship, Bridgman Memorial School, \$40	65 00	Miscellaneous—"A Lady," through Wo. Aux., for "Harriet Schuyler" Scholarship, Cape Mount School.	25 00
Trenton—Trinity Church.	11 74	"A. E. C." through Wo. Aux.	10 00
Miscellaneous—Branch Wo. Aux., for personal benefit of Mrs. E. H. Thomson.	14 00	"Cash," through Wo. Aux., for relief of Rev. P. E. Jones.	5 00
	145 74		1,964 42
NEW YORK.			
Clifton—St. John's, for support of Rev. W. A. Fair, \$25; Miss Falls' salary, \$18; Hospital at Tokio, \$18.	61 00	NORTH CAROLINA.	
Edgewater—St. Paul's, through Wo. Aux., for Miss Falls' salary, \$2.50; Hospital at Tokio, \$2.50.	5 00	Asheville—Trinity Church, through Wo. Aux., for "Jarvis Buxton" Scholarship, Duane Hall.	15 00
Garrisons—"Friends," for relief of Rev. P. E. Jones.	150 00	Beaufort Co.—Trinity Church.	5 00
Greenburg—Zion, through Wo. Aux., for Miss Lawson's salary.	20 00	Chapel Hill—Chapel of the Cross, "H."	1 50
Matteawan—St. Luke's, through Wo. Aux., for High School, Cavalla.	54 70	Greenville—St. Paul's.	6 77
New Brighton—Christ Church, "C. O. L. R." for relief of Rev. P. E. Jones, \$5; through Wo. Aux., for Miss Falls' salary, \$27.73; Hospital at Tokio, \$27.72.	60 45	Windsor—Mr. J. J. Jacobs, for relief of Rev. P. E. Jones.	1 00
New York—Calvary, "G.", \$100; Miss Jay, through Foreign Missionary Association, for Cuba, \$100.	200 00		29 27
Calvary Chapel, through Wo. Aux., for China.	30 15	NORTHERN NEW JERSEY.	
Christ Church, Mrs. W. Bayard Cutting, through Wo. Aux., for Christmas boxes for Africa and Japan.	20 00	Morristown—Church of the Redeemer.	71 71
(Riverdale)—Christ Church, for Japan, of which "S. D. B." \$50.	100 00	Orange—Grace.	50 00
Grace, through Wo. Aux., for Scholarship Haiti, \$115; Miss Lawson's salary, \$50.	165 00		121 71
Holy Apostles, through Wo. Aux., for Cuba.	50 00	OHIO.	
Holy Communion.	156 08	Cleveland—St. Paul's, through Wo. Aux., of which for "Bishop Bedell" and "Julia Bedell" Scholarships, St. John's College, \$20;	25 00
St. Andrew's, through Wo. Aux., for assistant teacher for Africa.	11 50	Elyria—St. Andrew's.	12 00
St. John Evangelist's, through Wo. Aux., for Hospital at Tokio.	5 50	Gambier—"E. C. B.", for relief of Rev. P. E. Jones.	5 00
St. Michael's, through Wo. Aux., of which for enlargement of St. Barnabas' Hospital, \$5.32; salaries of Missionaries in China and Japan, \$32.97.	42 84	Painesville—St. James', through Wo. Aux., for "Julia Bedell" Scholarship, St. John's College.	5 00
St. Paul's Chapel, through Wo. Aux., for "Dr. Haight" Scholarship, Duane Hall.	40 00	Tupper's Plains—"C. O. J."	1 00
Transfiguration.	10 00	Youngstown—St. John's, through Wo. Aux., for "Julia Bedell" Scholarship, St. John's College.	10 00
Zion, through Wo. Aux., for assistant teacher for Africa.	7 30		58 00
"A Lady," at discretion of Rev. P. Moort.	100 00	PENNSYLVANIA.	
Mr. Frederick Hubbard, for Cuba.	100 00	Philadelphia—Advent, through Wo. Aux., for Foreign Missionaries' Fund.	2 00
"C. W. O."	100 00	(Moyamensing)—All Saints', Mission Helpers' Association, for "Mission Helpers" Scholarship, St. Paul's School, Tokio.	40 00
Offering at Farewell Service, for Mrs. Thomson, at Zion Church, through Wo. Aux., for her personal benefit.	25 40	Christ Church, through Wo. Aux., for Foreign Missionaries' Fund, \$6; Hospital at Tokio, \$2.	8 00
Offering at Farewell Service for Rev. Paulus Moort, at Church of the Holy Communion, at his discretion.	19 81	(Germantown)—Christ Church, through Wo. Aux., for Miss Mailes' salary, \$3; toward suit for Rev. Mr. Hunte, \$2; Foreign Missionaries' Fund, \$5.	10 00
"A. B. H." for relief of Rev. P. E. Jones.	15 00	Emmanuel Church, for Africa.	50
Miss Alice Keteltas.	10 00	Grace, through Wo. Aux., for education of Foreign Missionaries' children.	2 00
New Rochelle—Trinity Church, "A Member," through Wo. Aux., for Hospital at Tokio.	10 00	Church of the Holy Trinity, through Wo. Aux., for Foreign Missionaries' Fund.	4 00
Nyack—Grace, for Japan.	5 00	Church of the Mediator, "two members" at discretion of Bishop Williams, \$50; through Wo. Aux., "Bishop Stevens" Scholarship, St. John's College, \$5; "J. C. Emery" Scholarship, Orphan Asylum, Cape Palmas, \$5; Foreign Missionaries' Fund, \$4.	64 00
Felham—Christ Church, Children's Missionary League, through Wo. Aux., for assistant teacher for Africa.	9 00	(Kensington)—St. Barnabas', "E. N. B." for "E. W. Syle" Scholarship, Duane Hall, \$40; through Wo. Aux., toward suit for Rev. Mr. Hunte, \$2.50; Hospital at Tokio, \$10.	52 50
Poughkeepsie—Branch Wo. Aux., for Africa.	51 17	(Kingsessing)—St. James'.	12 00
Richmond—St. Andrew's, through Wo. Aux., for Miss Falls' salary, \$13.75; Hospital at Tokio, \$13.75.	27 50	(Northern Liberties)—St. John's.	5 21
Rye—Christ Church, through Wo. Aux., for "Faith" Scholarship, St. Paul's School, Tokio, \$40; Mrs. Wm. Van Rensselaer, for "Arthur Van Rensselaer" Scholarship, St. Paul's School, Tokio, \$40; "Frances Shirley Irving" Scholarship, St. Margaret's School, Tokio, \$40.	120 00	St. Luke's, through Wo. Aux., for Hospital at Tokio.	40 00
Sing Sing—St. Paul's.	20 30	(West)—St. Mary's, through Wo. Aux., toward suit for Rev. Mr. Hunte, \$2.50; Hospital at Tokio, \$10.	12 50
West Brighton—Ascension, through Wo. Aux., for Miss Falls' salary, \$17.25; Hospital at Tokio, \$17.25.	34 50	St. Matthew's, through Wo. Aux., for Miss Mailes' salary.	1 00
Westchester—St. Peter's.	8 68	St. Peter's, through Wo. Aux., for Foreign Missionaries' Fund.	2 00
Yonkers—St. Paul's, through Wo. Aux., for "Collins Memorial" bed, Wuchang Hospital,		(Germantown)—St. Peter's, of which through Wo. Aux., for Hospital at Tokio, \$10; "J. C. Emery" Scholarship, Orphan Asylum, Cape Palmas, \$5; Foreign Missionaries' Fund, \$2; S. S., for Miss Mailes'	

salary, \$5; Miss Clement, for Hospital at Tokio, \$2.50.....	33 00
St. Stephen's.....	7 00
(<i>Bridensburg</i>)—St. Stephen's.....	4 00
(<i>West</i>)—Church of The Saviour, through Wo. Aux., for Foreign Missionaries' Fund, \$4; Hospital at Tokio, \$5; Miss Mailes' salary, \$51.....	60 00
Episcopal Hospital, through Wo. Aux., for "St. John's" Scholarship, St. John's College.....	15 12
Rev. James Saul, D.D., special for medicines, etc., for Rev. W. A. Fair's work.....	60 00
"B. A." for relief of Rev. P. E. Jones.....	50 00
Chinese S. S. Class, through Wo. Aux., for Elizabeth Bunn Memorial Hospital, Wuchang.....	30 60
Mrs. "E. B.", through Wo. Aux., for Hospital at Tokio.....	10 00
Miss Stille, at discretion of Bishop Williams.....	5 00
"A. E." for Africa.....	5 00
Mr. R. A. Fisher, for relief of Rev. P. E. Jones.....	5 00
<i>Radnor</i> —St. David's.....	33 90
<i>Upper Merion</i> —Christ Church.....	12 90
<i>Upper Providence</i> —St. Paul's Memorial.....	3 50
<i>West Chester</i> —Church of the Holy Trinity, through Wo. Aux., of which for Miss Mailes' salary, \$20; Japan, \$20.....	45 00

PITTSBURGH.

<i>Brownsville</i> —Christ Church.....	25 00
<i>Kittanning</i> —St. Paul's, through Wo. Aux., for education of Foreign Missionaries' children, \$3.33; Foreign Missionaries' Fund, \$3.33.....	6 66
<i>Pittsburgh</i> —St. James', of which through Wo. Aux., for education of Foreign Missionaries' children, \$1.66; Foreign Missionaries' Fund, \$1.67.....	11 08
Trinity Church.....	22 29
<i>West Brownsville</i> —St. John's, "Communicant".....	10 00

QUINCY.

<i>Rock Island</i> —Trinity Church, St. Paul's Guild.....	12 03
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RHODE ISLAND.

<i>Bristol</i> —St. Michael's.....	50 00
<i>Jamestown</i> —St. Matthew's, through Wo. Aux., for Hospital at Tokio.....	1 50
<i>Newport</i> —Emmanuel Church, for Cuba.....	25 00
Trinity Church.....	205 78
<i>Providence</i> —All Saints' Memorial, for "Bishop Henshaw" Scholarship, St. John's College.....	70 00
<i>Wakefield</i> —Ascension, through Wo. Aux., for Hospital at Tokio.....	5 00

SOUTH CAROLINA.

<i>Charleston</i> —"Two Ladies".....	1 00
<i>Upper St. John</i> —Epiphany.....	15 30
<i>Miscellaneous</i> —In Memory of a little child, through Bishop Howe.....	10 00

SOUTHERN OHIO.

<i>Cincinnati (Walnut Hills)</i> —Advent, through Wo. Aux.....	34 67
St. Paul's, Wo. Aux.....	20 75
<i>Columbus</i> —Church of the Good Shepherd, through Wo. Aux., for relief of Rev. P. E. Jones.....	7 35
<i>Worthington</i> —St. John's, "Earnest Workers," through Wo. Aux.....	2 00

TENNESSEE.

<i>Jackson</i> —"A Friend," for Jaffa.....	25 00
<i>Sewanee</i> —University of the South, Bishop Boone Missionary Society, for "Sewanee" Scholarship, St. John's College.....	40 00

TEXAS.

"A Friend," through Wo. Aux., for Africa and Japan.....	30 00
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VERMONT.

Branch Wo. Aux., for Wuchang Hospital, \$15.27; Hospital at Tokio, \$50.....	65 27
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VIRGINIA.

<i>Albemarle Co.</i> —Charlottesville, Christ Church, of which for Japan, \$45.....	65 00
St. Paul's.....	6 00
<i>Accomac Co.</i> —St. George's Parish, for Cuba.....	24 85
<i>Alexandria Co.</i> —Christ Church.....	18 00
St. Paul's, through Wo. Aux., for "Mary Randolph" Scholarship, St. Agnes' School, Osaka.....	20 00
<i>Amherst Co.</i> —Ascension, for Japan.....	18 00
<i>Bedford Co.</i> —Heber Parish, St. John's.....	12 50
<i>Clark Co.</i> —Clark Parish, Grace.....	17 60
<i>Dinwiddie Co.</i> —St. Stephen's and S. S.....	5 00
<i>Fauquier Co.</i> —Hamilton Parish, St. James', through Wo. Aux., for support of Rev. H. D. Page.....	5 00
Whittle Parish for Japan, \$55.90; support of Rev. H. D. Page, \$12.50.....	68 40
<i>Fairfax Co.</i> —Theological Seminary Missionary Society, for "Theological Seminary" Scholarship, Duane Hall, \$37.50; "Theological Seminary" Scholarship, Hoffman Institute, \$17.50.....	55 00
<i>Henrico Co.</i> —Grace S. S. Class, through Wo. Aux., for "Susie Morris" Scholarship, St. Margaret's School, Tokio.....	20 00
Monumental Church, Mission Aid Society, for Jaffa.....	13 00
<i>Loudoun Co.</i> —Shelbourne Parish, St. James', for support of Rev. H. D. Page.....	20 00
Shelbourne Parish, St. Paul's, for support of Rev. H. D. Page.....	8 00
Meade Parish, for support of Rev. H. D. Page.....	6 35
Johns Parish, for support of Rev. H. D. Page.....	6 35
<i>Norfolk Co.</i> —Christ Church, through Wo. Aux., for "Bishop Meade" Scholarship, Bridgman Memorial School, \$40; Scholarship, St. Margaret's School, Tokio, \$40.....	80 00
<i>Prince William Co.</i> —Haymarket Parish, St. Paul's, for support of Rev. H. D. Page.....	10 00
<i>Miscellaneous</i> —Piedmont Convocation, for support of Rev. H. D. Page.....	61 50
"A Friend," for China and Japan.....	5 00

WESTERN MICHIGAN.

<i>Albion</i> —St. James', through Wo. Aux., for Hospital at Tokio.....	1 54
<i>Allegan</i> —Church of the Good Shepherd S. S.....	4 75
<i>Big Rapids</i> —St. Andrew's S. S., through Wo. Aux., for "Bishop Gillespie" Scholarship, St. Margaret's School, Tokio.....	2 59
<i>Coldwater</i> —St. Mark's.....	2 75
<i>Greenville</i> —St. Paul's, through Wo. Aux., for "Bishop Gillespie" Scholarship, St. Margaret's School, Tokio.....	1 00
<i>Manistee</i> —St. Paul's, for Bishop Boone's work.....	1 25

WESTERN NEW YORK.

<i>Buffalo</i> —Grace.....	94 43
St. John's.....	50 00
St. Mary's.....	2 00
"A Friend," for relief of Rev. P. E. Jones.....	20 00
<i>Clyde</i> —St. John's.....	3 94
<i>Geneseo</i> —St. Michael's.....	28 20
<i>Geneva</i> —Mrs. Com. Swift, through Wo. Aux., for Hospital at Tokio.....	2 50
<i>Hornellsville</i> —Christ Church, of which through Wo. Aux., toward salaries of Foreign Missionaries, \$5.....	10 00
<i>LeRoy</i> —St. Mark's S. S.....	8 37
<i>Newark</i> —St. Mark's.....	11 67
<i>Niagara Falls</i> —Missionary Box 4,655.....	6 00
<i>Rochester</i> —St. Paul's.....	21 03
<i>Sodus</i> —St. John's.....	2 30

<i>Suspension Bridge—DeVaux College.....</i>	3 10	Helpers," at discretion of Rev. W. A. Fair,	
<i>Watkins—St. James'.....</i>	3 64	for support of a child in Africa, through	
<i>Westfield—St. Peter's.....</i>	10 00	Rev. Dr. Lathrop.....	40 00
<i>Miscellaneous—Branch Wo. Aux., for Foreign</i>			
<i>Missionaries' Fund.....</i>	27 50		
	304 74	LEGACIES.	
WEST VIRGINIA.		<i>Md., Baltimore—Estate of Mrs. Amelia C.</i>	
<i>Charleston—Mr. W. W. Adams, for relief of</i>		<i>Hinks.....</i>	487 50
<i>Rev. P. E. Jones.....</i>	5 00	<i>N. Y., New York—Estate of Miss</i>	
<i>Charlestown—Zion, for Jaffa.....</i>	16 67	<i>Mary Burr, Specific bequest and</i>	
<i>Point Pleasant—Christ Church.....</i>	5 00	<i>Interest, for Africa and China....</i>	21,211 11
<i>Weston—St. Paul's Children's Society, through</i>		<i>Estate of Miss Margaret Burr,</i>	
<i>Wo. Aux., toward salaries of Foreign Mis-</i>		<i>Specific bequest and Interest, for</i>	
<i>sionaries.....</i>	2 50	<i>Africa and China.....</i>	22,011 11
<i>Shepherdstown—Trinity Church.....</i>	11 62		43,222 22
	40 79	<i>Less legal expenses of collection</i>	1,231 18
WISCONSIN.			41,991 04
<i>Milwaukee—Mr. L. H. Kissam.....</i>	11 00	<i>Vt., Middlebury—Estate of Mrs. Eliza H.</i>	
		<i>Platt.....</i>	83 00
OREGON.			42,561 54
<i>Milwaukie—"J. S.", for relief of Rev. P. E.</i>		MISCELLANEOUS.	
<i>Jones.....</i>	5 00	<i>Interest.....</i>	1,389 88
UTAH.		<i>Amount deposited by Rev. P. Moort, for Agri-</i>	
<i>Salt Lake City—St. Mark's, Good Shepherd</i>		<i>cultural Implements, for Africa.....</i>	142 84
<i>Guild, for Scholarship Cape Mount School..</i>	25 00	<i>Through Wo. Aux., proceeds of sale of goods</i>	
		<i>furnished by Woman's Society in Osaka</i>	
SOUTH DAKOTA MISSION.		<i>toward support of native Clergy.....</i>	45 00
<i>Cheyenne River Agency—St. Stephen's.....</i>	1 50	<i>Proceeds of sale of Chinese goods sent by</i>	
<i>St. Paul's....</i>	1 20	<i>girls of St. Mary's School, Shanghai, for</i>	
		<i>the benefit of the Orphanage.....</i>	30 00
NORTHERN CALIFORNIA.		<i>In Memory of "C. R. M.".....</i>	25 00
<i>Sacramento—St. Paul's.....</i>	10 50	<i>Miss Sybil Carter, through Wo. Aux., for Hospi-</i>	
		<i>tal at Tokio.....</i>	10 00
ARIZONA MISSION.		<i>"C. H.", for relief of Rev. P. E. Jones.....</i>	5 00
<i>Tombstone—Miss Eliza N. Mitchell, through</i>		<i>"A. K.", for relief of Rev. P. E. Jones.....</i>	5 00
<i>Wo. Aux., at discretion of Mrs. Brierley....</i>	10 00	<i>"Cash".....</i>	2 00
		<i>Proceeds of sale of two silk handkerchiefs,</i>	
WASHINGTON MISSION.		<i>made by Scholars of St. Agnes' School.....</i>	1 50
<i>Walla Walla—St. Paul's Girls' School, "Little</i>		<i>Proportion of amount received for General</i>	
		<i>Missions since September 1st, 1884 (see page</i>	
		<i>12).....</i>	948 85
			2,612 07
		Total receipts since September 1st, 1884....	\$52,495 99

For "Specials".....	1,528 26
For work of the Committee for Foreign Missions (of which from Legacies, \$42,561.54).....	50,967 73
Total.....	\$52,495 99

Amount asked for by the Board of Managers in the Advent and Epiphany Appeal for Foreign	
Missions for the fiscal year closing with August 31st, 1885.....	\$139,868 94
Liabilities for work performed, unaccrued September 1st, 1884.....	35,779 64
Net amount added since.....	571 06
	<hr/>
Receipts for three months, exclusive of "Specials" to be paid over and above Appropriation.....	176,219 64
	<hr/>
Still required during the remaining nine months of the fiscal year to enable the Foreign Com- mittee to meet all the items scheduled in the above mentioned appeal and close their books September 1st, next, on a cash basis.....	\$125,251 91

BOOKS and parcels of books, clothing, and materials of all kinds, may be forwarded to the Rev. JOSHUA KIMBER, Secretary, 23 Bible House, New York. Notice of shipment should in all cases be sent by letter to the Secretary as above, *stating contents and value of each package.* This information is absolutely necessary for use at the Custom House.

GREECE.—Letters, each half ounce or fraction thereof.....	5 cts
Newspapers, for each two ounces or fraction thereof.....	1 ct.
CHINA.—Via San Francisco. [Steamers leave San Francisco every 10 days.] Letters, each half ounce or fraction thereof.....	1 ct.
Newspapers, for each two ounces or fraction thereof.....	2 cts.
Book Packets, each two ounces or fraction thereof.....	2 cts.
JAPAN.—Via San Francisco. [Steamers leave San Francisco every few days.] Letters, each half ounce or fraction thereof.....	5 cts.
Newspapers, for each two ounces or fraction thereof.....	1 ct.
Book Packets, each two ounces or fraction thereof.....	1 ct.
HAITI.—Steamers [Fortnightly]. Postage 5 cents. Newspapers, for each two ounces or fraction thereof.....	5 cts.
LIBERIA.—Via Southampton [thence weekly]. Letters, each half ounce or fraction thereof.....	5 cts.
Newspapers, for each two ounces or fraction thereof.....	1 ct.

WOMAN'S WORK.

Communications relating to this Department should be addressed,

MISS JULIA C. EMERY, *Secretary Woman's Auxiliary,*

21 Bible House, New York City.

JANUARY, 1885.

THE Monthly Meeting of Diocesan Officers with the Secretary of the Woman's Auxiliary will be held on Thursday, January 22d, in Room 21 Bible House, New York, at 10.30 A. M.

All Diocesan Officers are cordially invited to be present.

JULIA C. EMERY, *Secretary.*

MEDICAL MISSIONS IN CHINA AND JAPAN.

ON November 24th, 1878, a small hired building was formally opened in Wuchang, China, for the purposes of a Hospital for Women and Children. The account of the beginning of this work greatly interested the Branches of the Auxiliary, and they undertook to raise the money to put up a more permanent building. Through their efforts, a sufficient sum was raised, and contributions in addition were received for the support of as many patients as the Hospital would accommodate. The outfit and travelling expenses of a trained nurse for this Hospital were also defrayed by the Auxiliary, and the payment of her salary is assumed, largely by the Connecticut Branch.

In the Medical work in Shanghai, the Foreign Missionary Association of Calvary Church, New York City, shows its interest by yearly appropriations towards the support of St. Luke's Hospital, while Ascension Church, of the same city, supports one of Dr. Boone's outlying dispensaries.

In 1882-'83 the New York Committee on Work for Foreign Missionaries raised some \$4,000 towards the establishment of St. Barnabas' Hospital, Osaka, of which Dr. Laning is in charge.

Having these facts in mind, it does not seem strange that when Dr. Harrell felt a Hospital building necessary for the proper efficiency of his work in Tokio, he should turn to the Woman's Auxiliary for help.

He asks \$8,000 for this purpose, and towards this amount we have reason to look for help from the following Diocesan Branches: From Massachusetts, \$1,500; New York, \$2,000; Pennsylvania, \$1,000; Western New York, \$500; Connecticut, \$250; Northern New Jersey, \$200; Vermont and Kentucky, \$100; New Hampshire, \$75, and Indiana, \$50.

This will make \$5,775 of the \$8,000, leaving \$2,225 to be raised in the other Dioceses. What will New Jersey give, and Chicago? what, Southern Ohio and Maryland? Let us all remember that this is work for all. Let each Diocesan Branch stand ready loyally to help redeem the Auxiliary pledge; let each Parish Branch be loyal too, to help make up the sum expected from the Diocese to which it belongs. Dr. Harrell is anxious to seize the present opportunity of

purchasing the land on reasonable terms. Cannot \$1,500 be sent to the Mission Rooms at once?

From the letters given this month we hope to bring before all members of the Auxiliary something of what this Medical Missionary work is, and the benefits we look for from it.

CHINA.

WOMAN'S WORK IN ST. LUKE'S HOSPITAL,
SHANGHAI—A LETTER FROM
MRS. H. W. BOONE.

In your letter to Dr. Boone a short time since, you asked me to give you some facts in connection with my work at St. Luke's Hospital, and in compliance with that request I attempt to give you a short account, although I feel that what little I have done has been done in weakness and very poorly. Both Dr. Boone and I felt that it was very sad that so many women should come daily to receive bodily healing, and should have no one to speak to them directly about their souls.

I was opposed to hiring a Bible woman if the work could be done in any other way, because the Chinese in their poverty are so apt to look at any one thus employed to teach them as holding a very easy and respectable position, and almost their first thought is, "How much are you paid for teaching?" If the workers cannot be found to give their time and energy, it is unquestionably the only way to do, to hire suitably trained women to go out and teach.

After studying the subject carefully, I found that a number of Chinese ladies who have been instructed in the Church were only waiting to have some one lead them in a good work and they would be ready to do what they could. The arrangement was made that each lady who was willing to volunteer should decide on the day in the week most convenient for her, and every day at half-past one, one of them meet me at the Hospital, where the women seeking treatment should be gathered into a room by themselves, and there, for half an hour while waiting, be taught by us.

We found after several lessons that our instruction must be of the very simplest, as the women were, for the most part, very ignorant, not even knowing that there is one God, and also as our time is limited and the class composed of almost entirely different people each day, that the talk had to

be from day to day nearly a repetition of what had been said before. We also found that we kept their attention better if we allowed our instruction to be somewhat conversational. Usually, when I go in I begin talking with the women, as they gather, about commonplace matters. I ask them if they have come to see the Doctor; how long they have been ill; where they live; if they have ever been to the Hospital before, etc. Often they think that I am the physician, and then I have to make them understand that I am not, and this gives me an opportunity to tell them why I have come. By that time several women will have thrown up both hands in exclamation of surprise that I speak Chinese, and that they can understand me. And then they fall to discussing the question as to whether I have really spoken Chinese or whether they are inspired to understand the foreign language. By this time I can begin teaching them; whereas, if I should begin at once telling them strange things, before they became aware what language I was using, they would not understand me at all, or think they did not.

I tell them that the Chinese when they go to the temple to worship make a mistake; that the true God lives in heaven; that we cannot see Him with our eyes, because He is a Spirit; that we do not need to see Him to worship Him, but that we must worship with our hearts.

After this, I pause, and the Chinese lady who has come to assist me for the day, repeats in clearer language than I can command in a strange tongue, the same that I have said. This enables those who have already understood to be more impressed, and those who have listened to the words without comprehending the meaning, to grasp the idea.

I then tell them of the goodness of our Heavenly Father in providing us with food and raiment, and draw an illustration, if there are many country women present, of how, when they plant the ground, God

sends down the rain and gives them sunshine, and thus what they plant or sow springs up and gives them food and clothing. The women work in the fields here and so I usually find that this argument is kindly received. This, as before, the assistant repeats after me, and the women are often so much interested that they ask questions, which we answer.

I then try to make them understand how our God of love is grieved if we do wrong, and that as we are all weak and constantly doing that we should not, if we go to Him, He will forgive us if we are truly sorry.

Some days the women, from thirty to sixty in number, seem very bright and understand readily; again, we are obliged patiently to repeat the same idea over and over again. We can usually tell by their faces if they understand. This work, I think, is most encouraging. We do not know how much of the seed sown will spring up, but God will care for it if we do our work with a prayerful desire to save souls.

Sometimes I find that a number of those present have heard once and have come again, not for treatment, but to hear more. I always, if I know this, encourage them. As soon as the women leave us to go to the dispensary, we go up to the woman's ward and make the acquaintance of those confined to their beds. One young girl who has received several weeks' instruction has declared her belief in the Saviour, and would be baptized, but she fears her future mother-in-

law, who has the control over her and will not give her consent. One day I asked the young girl why she believed that this religion was the true one, and she replied, "Because CHRIST cleanses us from our sins." She told me that every night she prayed to God. Let us pray that this poor child of faith may be guided to a fuller knowledge of the Truth, and at last be saved by Him who has all power in Heaven and earth.

There is a native preacher who comes at the same hour every day to speak to the men. He is doing, we trust, a good work, but more laborers are needed.

FROM MISS WONG, DAUGHTER OF OUR OLDEST
NATIVE CLERGYMAN, THE REV. KONG
CHAI WONG.

Thursday morning I go to the dispensary with Mrs. Boone, to talk to the women while they are waiting, and found this is a very successful work indeed; for at the beginning they are so timid to come, but we try the best we can to encourage them or to take them to the school to see the babies and the girls to study, and listen to the music, etc. They become very friendly to us and come more and more. One time we have one hundred and fifty patients to whom we deliver the true doctrine and the salvation of our LORD. I am very fond of this work; it makes me feel much happier and contented after I have been to the dispensary; seems so strange that I should be, but I do not know why.

JAPAN.

FROM MRS. HENRY LANING, OSAKA.

It has been a sad and busy summer with us, so much illness and several deaths among our Christians. I am happy to say I have been able to do a little work among the sick and suffering. Those who did not come into the Hospital, I visited at their homes, taking them beef tea and such other palatable things as would be good for them, in some cases teaching the families how to make these things.

Last week two of our Christian men died. Miss Shaw made the coffins, I assisting her a little. They were covered with black and lined with quilted crape flannel, and looked very nice. Miss Shaw made one in the spring for one of our day-pupils who died

of consumption in the Hospital. It was covered with purple and lined with white. The body was shrouded in a white gown, and the child did look very sweet and peaceful. We placed a great many flowers about her. She looked as though she had fallen asleep. The poor heart-broken parents were so grateful; they kept saying, "Why, she is not frightful, she is lovely!" an expression you could not fully appreciate unless you could see how shockingly the bodies of the dead are treated by the heathen. They are buried in tubs, in a sitting posture, their limbs being broken if they cannot be bent. The funeral ceremonies are very elaborate, but as soon as breath leaves the body, it is no longer of any more consideration than a

block of wood or stone. The care that Christians bestow upon their dead is making, I think, a great impression.

FROM MISS SHAW, NURSE IN ST. BARNABAS' HOSPITAL, OSAKA.

I have had O Tatsu, one of the St. Agnes' school-girls, under my care for some time. She is the one who is learning nursing. She has had *kak-ke*, which all her family seem troubled with, but she went out yesterday apparently quite well.

We have also had lately a young woman with an inflamed ankle-joint. She was unable to walk for more than two months, but is now finally fully recovered.

O Fuku's brother went out yesterday, after having been in the Hospital since June 5th. He had pneumonia and typhoid fever very severely, which left hands and legs paralyzed. His hands are all right again, but he still walks rather totteringly, with a stick. As he walks a mile and a half at a time, however, I hope he will soon be all right again.

FROM DR. HARRELL.

TOKIO, November 6th, 1884.

I am living in No. 38, upstairs, and taking my meals with the Pages. Mr. Cole is with me. The entire lower story of 38 is used as a dispensary, one large room being used for a waiting-room, and across the hall, the parlor as a consultation and operating-room, while the dining room is the dispensary proper. I am glad to say the Ohaski Dispensary is becoming more effective in reaching the people, and it is much better attended than formerly.

Mr. Kanai is very much pleased with my work there, as it has been the means of increasing his congregation. The work at this place is as large as one man can properly attend to now, as I see from forty to fifty every time the room is open (four mornings each week), and my monthly attendance now is nearly nine hundred.

But there is a crying need for a hospital. When do you think I will be able to begin building the one here? I have had an insight into the government work, and they are now building everything in brick, for protection against fire; but I think a frame building would be more healthy in this climate, and then we could protect it from fire with a good force-pump on the place, as one will be necessary to fill the bath-tubs.

Land on Koudan is worth three *yen* a *tsubo* (six feet by six feet). I shall want from 600 to 1,000 *tsubos*. I may get a cheaper piece however.

You wanted to know about my students. Two have entered the Medical College, and the other three are studying with me, and they are worked hard both mentally and physically. They are my assistants, and all Christians. I pay each of them, my clerk, teacher and interpreter getting fifteen *yen* a month, my native M.D. seven and a half, and his assistant two and a half. The two last are paid out of dispensary receipts. You see my work requires something to run it. I have oil to buy, fires to keep up, and medicines and the means to dispense them to procure, so I have to spend quite a little sum.

Every morning one of the Deacons holds Service in the waiting-room, and afterward talks with and instructs the people in the Scriptures, and he is pleased with his work. He thinks many are interested in the story of the Cross, and that this is a direct means of reaching many that we otherwise never could reach. Already we see some of the fruits of this work, and the future seems bright before us.

To-day I was forced to turn four patients away because I could not operate on them, having no place to send them for after-treatment, but I hope by this time next year that I will be able to take care of any case that may come.

November 11th, 1884.

I received a letter by the last mail from the Secretary of the Western New York Branch of the Woman's Auxiliary, and she told me they hope to give \$500 toward the Hospital.

I am glad to be able to tell you the work here is increasing, and there is a manifest interest in the Scriptures among my patients. Mr. Kanai is very sanguine of success, and I think his hopes are well grounded. He thinks the Dispensary will help him to build up his congregation. As he has already made several acquisitions from among the patients, he has good reason to expect more.

How near is the time for the erection of the Hospital? I must urge upon you the necessity of buying the site for it as soon as possible. Judge Bingham, the present American Minister, will do anything he can to help us, and he has promised to get permission for me to build, or so to arrange it that we can do it without any trouble.

In regard to the location on Koudan; the medical officers think it the most healthy location in the city, and having expressed these views, there is danger that all the lots suitable for my plans will be sold. There are many new buildings in course of construction, and I think that if we wish to build there, we had better secure the land at once. Many persons are trying to buy lots up there, and as it is so healthy there may be a rise in prices, as land is becoming scarce.